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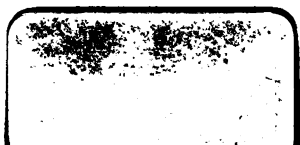
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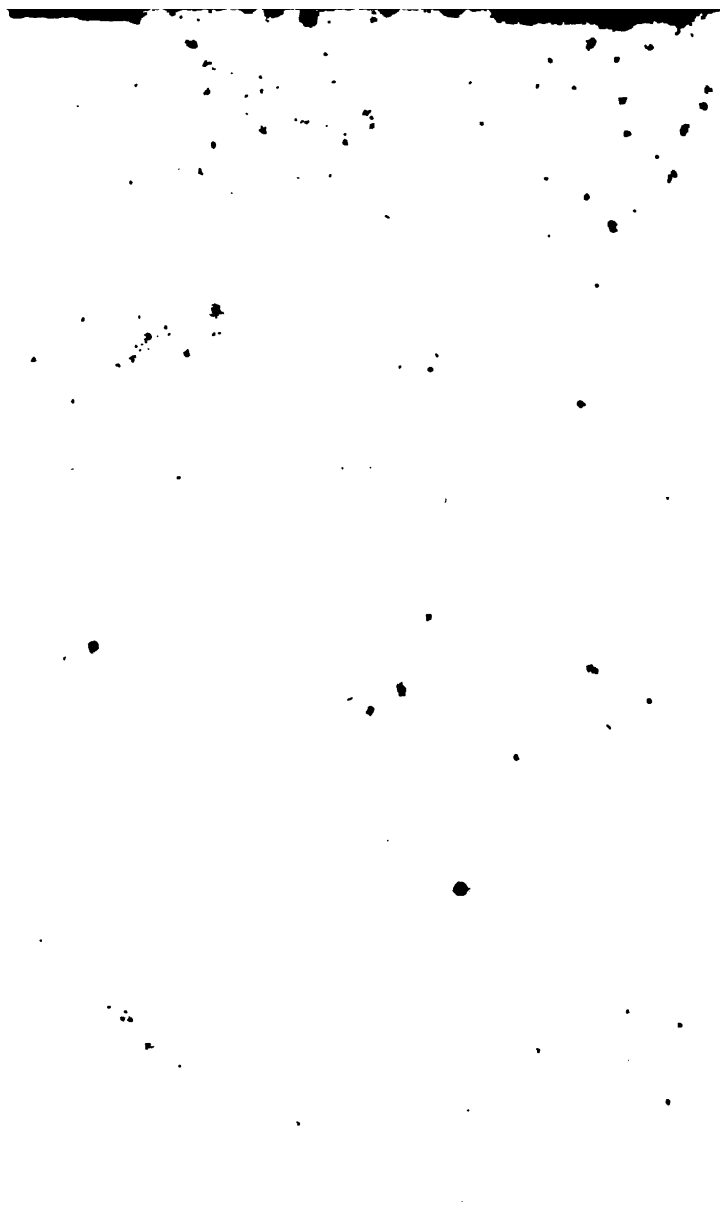
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APHORISMS

ON THE

MENTAL CULTURE AND TRAINING OF

A CHILD, &c.

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**MR PYE CHAVASSE'S WORKS,**

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**ON THE**  
**MENTAL CULTURE AND TRAINING OF A CHILD**  
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**ON VARIOUS OTHER SUBJECTS RELATING**  
**TO HEALTH AND HAPPINESS**  
**ADDRESSED TO PARENTS.**

**BY**  
**PYE HENRY CHAVASSE**  
FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND,  
FELLOW OF THE OBSTETRICAL SOCIETY OF LONDON,  
FORMERLY PRESIDENT OF QUEEN'S COLLEGE MEDICO-CHIRURGICAL SOCIETY, BIRMINGHAM,  
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'ADVICE TO A MOTHER ON THE MANAGEMENT OF HER CHILDREN,'  
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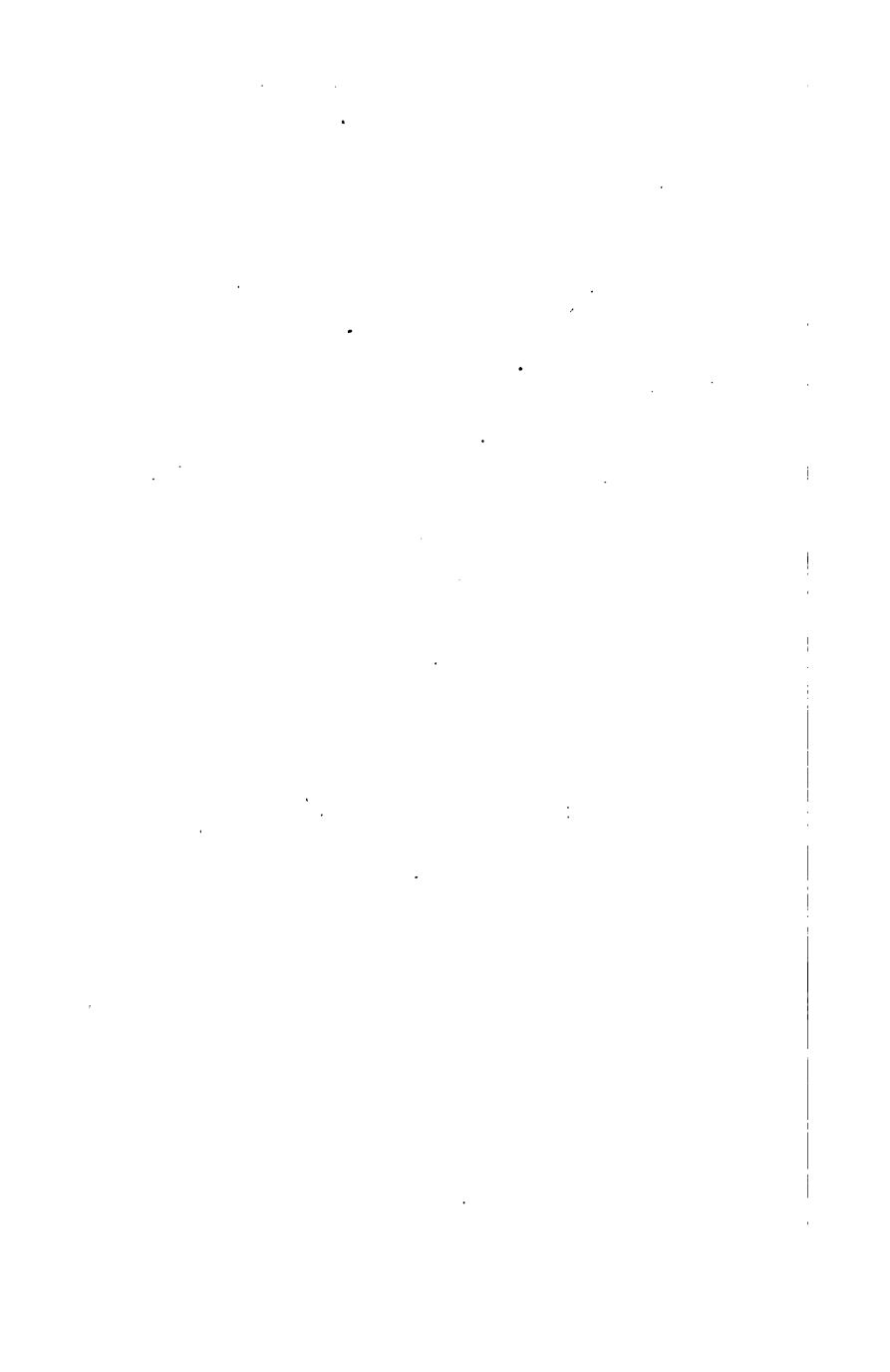
"Teach us what we shall do unto the child."  
"Train up a child in the way he should go, and when he is old, he  
will not depart from it."  
"A child left to himself bringeth his mother to shame."  
"It is good for a man that he bear the yoke in his youth."

**SECOND EDITION.**



**LONDON**  
**J. & A. CHURCHILL, NEW BURLINGTON STREET**  
**1877.**

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TO MY PATIENTS:

*This Book*

IS DEDICATED.





## PREFACE.

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SOME of these *Aphorisms* appeared in the *First* Edition of *Counsel to a Mother*; but as they subsequently multiplied to such an extent, and took up so much space, I thought it desirable to collect them together, and publish them separately in one volume; more especially as I had so much additional advice to put into the *Second* Edition of *Counsel to a Mother*, and for which I otherwise should have had no room.

These *Aphorisms* might be considered as a part and parcel of Hygienic Science—a subject which I have for upwards of thirty years so laboriously cultivated. These *Aphorisms* more exclusively treat of the culture and training of the mind of a child; while two of my other works—*Advice to a Mother* and *Counsel to a Mother*—are more especially devoted to the care and management of the body of a child. The care and management of the body should go hand-in-hand with the culture and training of the mind. Anything that improves the one conduces to the advantage of the other.

*Aphorisms* is a book necessary to make the series complete—is a needful sequence to two of my other works—*Advice to a Mother* and *Counsel to a Mother*; for the body is so dependent on the mind, and the mind on the body—they are, as it were, links of one chain; so that if one link either of mind or of body be injured, the whole chain is deranged; and, as the strength of

a chain is in its weakest part, each link of the chain must be carefully tested and proved and kept in good order ; or, otherwise, many a break-down in the journey of life will happen.

Although I have occasionally been a little discursive and have touched upon some few subjects not absolutely on the culture and training of a child ; still in the main I have kept pretty closely to my text.

The mental culture and training of a child is of immense importance. Many children are so wretchedly trained, or rather not trained at all, and so miserably managed, or more correctly speaking mismanaged, that a few thoughts and reflections on the subject may not altogether be thrown away ; it will be well, at all events, to bring the subject prominently before the attention of a mother, as it is of vital consequence to the rising generation—to the future men and women of England.

I have, in these pages, instilled into the minds of mothers, the great importance of training their boys to be manly and their girls to be useful. There is, alas ! need for such advice, for boys, now-a-days, are made effeminate by luxury, and girls useless by having nothing to do !

I now commit this little book into the hands of my fair readers and of my kind friends, and, in conclusion, will only say with Chaucer :—

“ Go, little booke ; God send thee good passage.”

PYE HENRY CHAVASSE.

214, HAGLEY ROAD, EDGBASTON,

BIRMINGHAM, *January 1877.*

## APHORISMS.

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*Teach us what we shall do unto the child.*—JUDGES.

*Train up a child in the way he should go; and when he is old he will not depart from it.*—PROVERBS.

*A child left to himself bringeth his mother to shame.*—PROVERBS.

*It is good for a man that he bear the yoke in his youth.*—LAMENTATIONS.

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1. *A Feather-bed Life, in Boyhood, generates Self-indulgence.*—Self-indulgence is the besetting sin of the present day. The young are made selfish from their boyhood upwards; they are taught to think *much* of themselves,—of their own comforts, of their own luxuries, of their own pleasures; and but *little* of others, or of any thing else besides. They are “rooted and grounded” in self-indulgence. Are such boys, as they grow up to manhood, likely to make fine and noble characters? I trow not! Truly,—a feather-bed life, in boyhood, generates self-indulgence.

2. *A Mother's Eyes* can see in her child what no one else can see—they only want directing aright. She can discern the slightest shade of illness passing over his countenance, which to every one else besides would be overlooked and disregarded; she can read the thoughts passing in his mind; she often can, and frequently does, before he has given utterance to them, anticipate his very wishes. A good mother's eyes, indeed, are marvellous in quickness, in intelligence, and in love, and are, as far as in her lies, ever watchful for the welfare of her child. True it is that either ignorance, or over-indulgence, often blinds her eyes to his true interests; hence the necessity that her eyes be educated to observe and to discriminate.

3. *A Mother's Influence*.—What enchantment there is in a mother's influence over her child! There is something most mysterious about it: it exists, but how to explain it we cannot; it is like many of Nature's laws, past finding out! Mrs De Morgan, in a well-written article on "Our Better Selves," makes, in *Good Words*, for Aug. 1, 1870, the following remarks:—"None has yet penetrated into the mystery of a mother's influence over her child. Science is beginning to show how all-important is this influence before birth, but science has not yet found out what germs of character are earliest developed and fostered by the magnetism of a mother's love, in its direct bearing on

the physical and mental growth. It cannot be that the numberless cords which bind the infant life to that of the mother can in a moment be so severed that the mother *can* hold to her child only the place of a stranger, or that the stranger can ever take the mother's place in the nurture and nourishment of body and soul."

4. *A Mother's Love* is a panacea for many of the little "ills that [a child's] flesh is heir to." If he have a fall and bruises himself, her kiss is the remedy that cures him; if he and the nurse fall out (as they often do), the mother is the best mediator and peacemaker; if his little spirit is wounded by unkindness, the mother alone is the one to pour the balm into his wounds, and all are quickly healed; if he have been frightened at night by the tales of a silly nurse, his mother's bosom is a haven of safety, her arms his best protector, and her voice his greatest comforter, lulling him as if by magic to repose. The magic of a mother's love! What will not the magic of a mother's love do? It will soften the hardest heart and bring it into subjection. If the remarks I have just made respecting the power and influence of a mother be true, it shows the importance of herself reigning supreme, and of not delegating to another—a hireling—her best, her holiest, her greatest privilege, in order that she herself might find time to become a votary of fashion!

"A mother's love!—resistless speaks the claim,  
When first the cherub lisps a mother's name."

*R. Montgomery.*

5. *Abstinence.*—A child cannot, like an adult, with impunity, fast—he cannot, without begetting disease, go long without food. The old saw speaks truly, that "children and chicken should often be picking;" it is necessary that it should be so—their little stomachs absolutely require it:—

"Your stomachs are too young;  
And abstinence engenders maladies."—*Shakspeare.*

Although abstinence to a child is injurious, stuffing him is equally so—the golden mean should be observed.

6. *Accuracy is the great want of Englishmen.*—so says Canon Kingsley,—and he is right; but, then, if a man is to be accurate, he must in his childhood be taught accuracy, or he will never in his manhood learn it. A child, then, should early be taught to speak accurately. Many mothers encourage their children to converse in a high-flown grandiloquent style, and to speak in the superlative degree. Now, this is a great mistake, as it encourages untruthfulness, which untruthfulness will, as a child grows up to manhood, become a confirmed habit, will, in point of fact, imperceptibly make him a liar—one of the most contempt-

ible of characters ! While, if from childhood upwards he had been taught to speak accurately, all such misery might have been prevented. Once a liar, always a liar ! Nothing grows upon a person so much as the telling of lies, and of dealing in the marvellous. Some people never speak the truth ; lies with them are the rule, and truth the exception—they are what may be called Chronic Liars ! And nearly all such persons owe their wretched failing to their early training. Let a child, then, from the early dawn of intellect—from the lisping of speech—be taught to speak on all subjects accurately, be they either trivial or important ; and such a one, in time, will scorn to tell a lie, or to be in the least untruthful. A mother, then, should teach her child to be accurate in his conversation and in his statements—to keep to the strict letter of the fact, and not to deal in the marvellous. We say of some person,—“ You may believe every word he says, for he is always accurate.” We remark of another individual,—“ You must take whatever he says *cum grano salis*, for he is fond of dealing in exaggerations ; he does not mean to be untruthful, but he has got into the habit of it and cannot help it.” There is a great beauty in accuracy ! Accuracy will grow with a child ; it will become a habit—and “ habit is second nature.” Chaucer well exemplifies what I have just said,—

‘ Who so shall telle a tale after a man,  
He moste rehearse, as neighe as ever he can,



Everich word, if it be in his charge,  
 All speke he never so rudely and so large ;  
 Or elles he moste tellen his tale untrewē,  
 Or feinen thinga, or finden wordes newe."

7. *Actions*.—A little child can only judge of you by your actions. It is no use preaching *at* or *to* him, as is the wont of some mothers. Your actions towards him speak more volubly, forcibly, and effectually than words can, however eloquent they be :—

"Our acts our angels are, or good or ill."—*Fletcher*.

Wordsworth sings somewhat in a similar strain, and which is very applicable in a parent's dealings with her child :—

"That best portion of a good man's life,  
 His little, nameless, unremembered acts  
 Of kindness and of love."

8. *Affectation*.—A child, if he be not made affected either by imitation or by instruction, is always natural. Affectation makes a false character; it is like lacquered sham—a counterfeit. It is painful to have to listen to an affected young lady; she drawls and lisps and chops and clips her words in the most extraordinary fashion! It is a pity that she cannot see herself as others see her—she would then know what a simpleton she makes of herself, and how unbecoming affectation really is. Affectation is like mildew on a

peach—it robs it of all its beauty. “Affectation is a greater enemy to the face than small-pox.”—*St Evremond*.

9. *Affection*.—The hands of a mother are, to her child, the softest and whitest in the world ; her kiss, the sweetest ; her eye, the brightest ; her voice, the most melodious ; her presence, the most charming ; and her looks fill him with joy, confidence, and gladness. Oh, how beautiful is affection !

“Entire affection hateth nicer hands.”—*Spencer*.

Affection, therefore, ought, in every way, to be kept alive ; for if affection be once allowed to droop, it can seldom be resuscitated.

10. *An only Child*.—Truly a large family is much to be desired ; indeed, it is, in the Holy Scriptures, a type of promise, of reward, and of blessing to all those people who are God’s favoured children. An only child, however estimable he may be, is almost sure to be selfish—this is a great misfortune—one of the many misfortunes deeply to be deplored of being an only child. “It is harder to bring up one child than six. In a large family the children help to bring one another up. It is not merely that the elder ones assist in taking care of the younger, but they all influence one another profitably in other ways ; vanity

is sometimes laughed into modesty, and arrogance is subdued into humility. Each child is kept constantly in mind that others have rights and feelings and preferences as well as himself; he forms the habit of considering those rights, feelings, and preferences; and he is thus prepared to *get along*, as we say, with those among whom his lot may be cast. Parents with one child have a difficult task, and the best way is to get for their solitary chick as many playfellows of its own age as they conveniently can."—*The Methodist Recorder*.

11. *Anger* is very weakening to a child, as it is to every one else besides. It therefore should as quickly as possible be subdued; not by the mother herself getting into a passion—certainly not—that would only increase the mischief tenfold—but “by throwing oil upon the troubled waters;” “by a soft answer, which turneth away wrath;” by a gentle, and yet by a firm, demeanour; by drawing his attention to something else, until he be calm, and then by lovingly telling him of his faults. By adopting such a plan he will be likely, for the future, to correct and repress his anger. “Anger is like the waves of a troubled sea; when it is corrected with a soft reply, as with a little strand, it retires, and leaves nothing behind but froth and shells—no permanent mischief.”—*Jeremy Taylor*.

12. *Attention*.—A child should be early instructed to be attentive to the wants of others—more especially to those of his mother. He should, for instance, be taught, on her entering the room, to offer the chair he is sitting upon to his mother; or, if he be old enough to hand her a chair; to open the door for her either upon her entrance or upon her exit from the room; to be attentive while his mother, or any grown-up person, is speaking, and not to interrupt them in their conversation. These little acts of courtesy are very engaging in a child. There is something very winning—especially in a child—in attention to the wants and to the feelings of others. Attention is like good words,—“worth much and cost little,” and are the distinctive qualifications of a gentleman.

13. *Babies*.—It is far preferable for a wife to have a large family than to have none at all, for “if God sends *babbies* he sends penny loaves;” and if there be no children there is usually discontent. It is all very fine for a childless mother to say, that she does not like children—the grapes are sour! All mothers in their heart of hearts love children; more especially if they happen to be their own flesh and blood.

14. *Baby*.—When a child is cross, there is no soothing medicine like the mother’s arms; there seems some particular talismanic virtue in them belonging to

no other arms in the world ; they lull him, as by the wand of an enchantress, to sleep :—

“ The baby wept,  
The mother took it from the nurse's arms,  
And soothed its grief, and stilled its vain alarms,  
And baby slept.”—*Hinds*.

15. *Baby Fingers*.—There is nothing more beautiful than a baby's little hand ; his plump, diminutive fist ; his dimpled knuckles ; his filbert-shaped nails ; his rosy fingers,—all form an excellent model, worthy the chisel of a Canova :—

“ The fingers' form, of varied length,  
That join or vie their little strength ;  
The pigmy thumb, the onyx nail ;  
The violet vein, so blue and pale ;  
The branching lines, where gipsy eld  
Had all the course of life beheld ;  
All—to its little fingers' tip,  
Of Nature's choicest workmanship,  
Their task, their fate, we hardly guess,—  
But, oh, may it be happiness ! ”—*Coleridge*.

16. *Beautiful Mind and Frail Body*.—How often do we see in a child the most beautiful mind in the frailest body. He appears to be too good for this world ; as though he were quite ready to throw off his earthly trammels, and “ to flee away and be at rest,” and live among his peers in heaven :—

“ In the sweetest bud,  
The eating canker dwells.”—*Shakspeare*.

17. *Bird's-nesting*.—In the amusements of a child there is one thing that he ought never to be allowed to do—which is “to bird's-nest.” “Bird's-nesting” is a most cruel proceeding—it is a raid upon the defenceless—upon those who cannot help themselves ; and cruelty is a vice of all vices the most despicable to be permitted in an innocent child. It is not only cruel, but it is injurious, as birds eat up the snails, the worms, and the grubs, and thus are great protectors of the garden. Not only so, but birds are sent by God to cheer and to make his people happy, by their glorious melody, and by their exquisite symmetry. Hence humanity, utility, and the love of the beautiful are all at stake in this matter, and demand the attention and authority of a mother towards her child—when his first impressions are the strongest—when, in point of fact, they are never effaced from his memory. The Baroness Burdett-Coutts has done good service in the cause for the prevention of the destruction of birds. Her plea for birds in *The Times* does credit to her heart and to her understanding. “It is stated that since the passing of the Act for the preservation of small birds their increase in the southern counties is marvellous. The *Standard* says:—The tribes of finches had become almost extinct, but this autumn clouds of goldfinches may be seen feeding off thistles, and thereby showing their utility by preventing the seed of this objectional weed scattering over the land ;

blackbirds, thrushes, and starlings well repay for protection, and are clearing the ground of slugs and snails; and the 'despicable' rook is remunerating the farmer by annihilating the grub and wire worm, which would have made much havoc among the young wheat this wet season. Linnets, larks, &c., have greatly increased. The irrepressible sparrow can find no sympathy from the farmer; but it is again pleasurable to find the song and field birds once more restored.'"—*The Birmingham Gazette*.

18. *Bitter Words* ought never to be spoken to a child; they are not at all suitable, and are quite out of place to him. Bitter words, if a child be cross, will not sweeten his temper, but, on the contrary, will confirm him in his naughtiness. The only effect of bitter words is to cause bitter opposition. Bitter contention, oft repeated, leads to bitter results, and will ruin the sweetest disposition—

“But hushed be every thought that springs  
From the bitterness of things.”—*Wordsworth*.

St Paul exhorts husbands not to be bitter with their wives; I, with all humility, exhort a mother *never* to be bitter with her children. Bitter words rankle in the mind, are seldom forgiven, and are never forgotten. Bitter words, like evil weeds—like the bindweed, for example—crop up when least expected, and are seldom thoroughly eradicated.

19. *Boarding-school*.—One great objection to a boarding-school is, that one bad boy may contaminate the whole school, as "one rotten sheep may infect the whole flock," or as "one rotten egg may spoil the whole pudding."

20. *Book-learning*, for a child, is like pouring water into a sieve—it runs out as fast as you put it in; but observation-learning is far otherwise,—observation teaches a child many valuable lessons, which are often remembered for his lifetime. The habit of observation, then, is a good one; that is to say, a mother ought to teach her child to have his eyes open, to see everything that he ought to see. Observation-learning for a child will beat all the book-learning in the world! Mr Kennaway, M.P., in a speech at the Newton Agricultural Society, very truly remarked,—“There was a great disadvantage in a boy not remembering what he had learnt at school, but what had been learnt in the first ten years of a boy’s life often went from his mind altogether after he had begun to work.”

21. *Botany*.—A child should early be taught the rudiments of botany. Botany is good for the health of his body, of his morals, and of his mind. It is good for his bodily health; it strengthens his body; it gives him exercise and occupation, and keeps him in the open air. It is good for his moral health; it



purifies his morals; it teaches him, by example, the laws of goodness and of kindness—as taught by God himself, who gives him such beautiful things as flowers, and “all things richly to enjoy.” It will make him look up from “nature’s works to nature’s God.” It is good for his intellectual health; it expands his mind, without weakening his brain, for it is only the rudiments, and not the abstruse science of botany, that he should learn; it will disclose to him an admirable adaptability of parts, the blending together of exquisite colours, the shapings of perfect symmetry, the clothings of the finest fabrics imaginable. How beautifully Harvey, in his “Reflections on a Flower Garden,” tells all this! He says:—“What colours, what charming colours, are here! These, so nobly bold; and those so delicately languid. What a glow is enkindled in some! what a gloss shines upon others! In one, methinks, I see the ruby, with her bleeding radiance; in another, the sapphire, with her sky-tinctured blue; in all such an exquisite richness of dyes, as no other set of paintings in the universe can boast.\* With what a masterly skill is every one of

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\* “Who can paint!

Like nature? Can imagination boast,  
Amid his gay creation, hues like these  
And can he mix them with that matchless skill,  
And lay them on so delicately fine,  
And lose them in each other, as appears  
In ev’ry bud that blows.”—*Thomson*.

the varying tints disposed ! Here they seem to be thrown on with an easy dash of security and freedom ; there they are adjusted by the nicest touches of art and accuracy. Those which form the ground are always judiciously chosen as to heighten the lustre of the superadded figures ; while the verdure of impalement, or the shadings of the foliage, impart new liveliness to the whole. Indeed, whether they are blended or arranged, softened or contrasted, they are manifestly under the conduct of a taste that never mistakes—a felicity that never falls short of the very perfection of elegance. How inimitably fine is the texture of the web on which these shining textures are displayed ! What are the labours of the Persian looms, or the boasted commodities of Brussels, compared with these curious manufactures of Nature ! Compared with these, the most admired chintzes would lose their reputation ; even superfine cambrics appear coarse as canvas in their presence.”

22. *Boys ought never to be allowed to Sleep with Servants.*—Many a pure innocent boy has had his body weakened and his mind corrupted for life by this practice being allowed. Every boy and every girl should have a separate bed. Some wise-acres might assert, “That it is perfectly harmless for a boy to sleep with a servant—that there is no danger in it.” I say that there is a risk of evil conse-

quences, as my professional experience abundantly testifies. Some boys are most precocious—painfully so, and their passions—young as they are—are readily fanned into a flame by the fondling of an ignorant, unprincipled servant, and which, at their tender age, is most disastrous. The above advice ought never by mothers to be disregarded. This note of warning ought to have been sounded long ago ; but, alas ! there is a great dearth of literature upon these most important subjects. I have devoted a life to them, and to those of a cognate nature. The marvellous success that has crowned my efforts prove that I have not written in vain, and how much such works were needed. Some silly persons might gabble that such subjects as these ought not to be made public ; but how, if they are not made public, can such evils—evils of a life-time—be rectified ? As the evil really exists, it is better to look it boldly in the face, and, by showing its ill consequences, to do away with such practices. Many mothers err through ignorance ; but, unfortunately, in this world, ignorance is oftentimes severely punished, and is apt to bring much misery in its train. Ignorance of mothers in the bringing up of their children is one of the evils of the day, and demands investigation and enlightenment—hence the necessity of popular works on such subjects—as it is impossible for mothers to learn unless they be first taught they cannot possibly gain such information intuitively.

23. *Bravery*.—A child should be encouraged to be brave, but not to be fool-hardy and to run into unnecessary danger. Fear—wholesome fear—is necessary to keep a child, and every one else, out of danger. Fear, like pain, if kept within proper bounds, is most useful. A child, if it were not for fear and for pain, would, every hour of his life, be running into difficulties and dangers. Many a mother declares that her child does not know what fear is! Such a mother and such a child are deeply to be pitied; they both require a sensible nurse to look after them! Do not let me be misunderstood. I do not mean that a child should be made timid—certainly not—that would be as bad as making him fool-hardy. There is a medium in all things. A child requires constant supervision and attention—not constant interference and meddling. Bumps, thumps, and tumbles he must, in this rough world, have in abundance. They will do him no harm, but rather good, as they will make him hardy. They ought not to be heeded, but should be laughed at, an appeal being made to his courage—that he is a brave little man, and does not mind trifles; but there is a difference in all these knockings about, and in allowing him, for instance, to swing over bannisters, and to play with knives, and swords, and bayonets, toy-cannon, and fire-arms, as some over-indulgent mothers allow their unfortunate children to do. A

fool-hardy parent should bear in mind that a child "is not so soon healed as hurt."

24. *Bully*.—A child who is a bully is most disagreeable, and is hated by his companions. A bully is generally a coward, wreaking his temper and his vengeance on the weak, on the defenceless, and on the dependent. A child who is a bully, and a child who is brave, are characters as far asunder as the antipodes. If a child show any symptoms of being a bully, such symptoms should be nipped in the bud; and the only time it can be done is in childhood, before the habit has been confirmed. A great deal might be done by a judicious mother in checking her child's tendency of becoming a bully. If a child be allowed to grow up a bully, he will become a cruel tyrant—one to be both avoided and dreaded—a pitiless master, an exacting husband, and an unmerciful father. "A brave man is sometimes a desperado; a bully is always a coward."  
—*Haliburton*.

25. *Busts*.—Many of the girls belonging to the fashionable class of society have scarcely any busts—the glands of the breasts not being properly developed. What is the cause of such a deficiency and such a deformity, and what is likely to be the result? *The causes* are, in addition to pressure from tight corsets, the want of active exercise and of useful occupation,

and the artificial life they lead. What are the occupations of a fashionable young lady? Fancy needlework, practising on the piano, reading sensation novels, and turning night into day! Are such occupations as these likely to develop the figure, and to make the frame healthy, comely, and strong? There can be only one answer to such a question, and that is—No. *The result* of the busts of girls not being properly developed is, that when they are married and become mothers, they themselves will most likely not be able to suckle their children. Compare their busts with the busts of domestic servants: the latter do what God intended every one should do—energetically use their limbs, their muscles, and their sinews. Idleness in this world cannot with impunity be tolerated. The penalties of idleness are—discontent, disease, wastings, and deformity, and which will assuredly, in due time, be paid to the very uttermost. I do not intend to say that every girl is to turn domestic servant; although if she does make her own bed and tidy her own room, I do not think that she would be any the worse for doing so; yet, although she is not to turn servant, I do mean to affirm that every girl, let her station be ever so exalted, should go through as much exertion as a servant; that is to say, she ought to ride on horseback, to swim, to skate, to play croquet, to try her skill at the target, and, above all, *to take an abundance of walking exercise.*

These are some of the means to improve her figure, her health, her beauty, and her happiness. A rich girl is oftentimes to be pitied; she has to pay the penalty of her position—of having been born in a fashionable circle, where occupation and making oneself useful is considered horridly low and vulgar, and fit only for poor people! If active exercise and useful occupation be only fit and suitable for persons born in the lower ranks, such persons have, for having been born poor, abundant cause for gratitude and rejoicing, and ought, in consequence, to be perfectly satisfied with their lot:—

“ For Satan now is wiser than of yore,  
And tempts by making rich, not making poor.”

26. *Careless Mother*.—It is sad to hear a mother try to excuse herself for her carelessness. If she have, for instance, allowed the nurse to put on her child unaired clothes or damp shoes, and he, in consequence, suffers from a severe attack of bronchitis, it is folly for her to attempt to excuse herself by putting the blame on the nurse; she, and she alone, is the one to be censured for her gross dereliction of duty. Carelessness causes almost as much misery as sin; indeed, it is, in my opinion, a species of sin. Many of the troubles in this world may be put down to the score of carelessness; but really many people have not heads at all, but simply wool-gather-

ings. If a mother will not herself look well after her own flesh and blood, she must not expect a menial to do so.

27. *Careless Nurses* are made careless because the mistresses—the mothers themselves—are careless. If a mother care but little to look after her own child, is a hireling likely to care more? The fault, then, as a rule, is not so much with the servant as with the mistress. There is nothing like going to the fountain-head for the cause! “It grieves me to observe and consider how many poor children are daily ruined by careless nurses; and yet how tender ought they to be to a poor infant, since the least hurt or blow, especially upon the head, may make it senseless, stupid, or otherwise miserable for ever!”—*Steele*.

28. *Carelessness*.—If we were to attribute very many of the illnesses of a child to a mother's carelessness, we should not be far wrong, as the majority of the illnesses of a child are due to carelessness; and if to carelessness—to a mother's carelessness! Such a mother might say,—“I am not going to be a slave to my children; I employ proper servants to look after them.” I reply,—Looking after your own children is not slavery, but your duty; and as to proper servants to perform a mother's part—a mother's duty—where are they to be found? But as it always has been, so



it now is, and so to the bitter end it ever will be, punishment, as a matter of course, follows in the wake of carelessness. Carelessness is disgraceful in a mother; indeed, I will go so far as to say, that carelessness in a mother is criminal; but, unfortunately, the poor innocent child has to suffer for his mother's carelessness! The innocent in this world have frequently to suffer for the guilty!

29. *Ceaseless Action*.—A child, when not asleep, may be said to have nearly attained ceaseless action—perpetual motion; for he is scarcely ever, when awake, for one moment still; and well he should be so; he has organs, and muscles, and nerves, and sinews, and bone, all requiring active exertion to bring them to perfection. A child is said to be as full of antics and of grimaces as a monkey. Now, all this is wisely ordained; for if he were to stand still, his frame would soon stand still, and shortly cease working altogether! How, graphic, how true, how beautiful are the following lines of Cowper:—

“ By ceaseless action all that is subsists,  
Constant rotation of th' unwearied wheel,  
That Nature rides upon, maintains her health,  
Her beauty, her fertility. She dreads  
An instant's pause, and lives but while she moves.”

30. *Chance* ought never to enter into a mother's calculations. What has a mother to do with chance?

If things appertaining to a child be left to chance, woe betide the unfortunate little one! If he be left by his mother either to the tender mercies of a servant, or to take care of himself—to chance it—the chances are that he will soon get into difficulties and dangers, and the mother into troubles and anxieties. Chance in the bringing up of a child will never answer. It is a sacred and onerous duty to rear a child aright, and unless the mother herself devote her best energies to him, she does not do her duty—she does not deserve the precious treasure God has entrusted on her.

31. *Change of Air* is necessary to all—to a child especially. There is nothing like occasionally getting out of the groove, and seeing fresh scenes, fresh places, and fresh faces. The paper on the nursery walls, being constantly seen, becomes monotonous. A child benefits amazingly by change of air; you may depend upon it, that it is often the best physic, and the most pleasant you can give him. Not only so, there is nothing like letting him see a variety of life—making him, as it were, a citizen of the world; it expands his mind and his ideas, which would otherwise be contracted and bigoted; it rubs off rust, and makes him bright and cheerful. When a child is not ill, and yet not quite well, change of air will usually, as if by magic, set him all to rights again, and will

bring light to his eyes, colour to his cheeks, and elasticity to his step.

32. *Characteristics of Health*.—A cool hand ; a clear eye ; a clean tongue ; a clear, ruddy complexion ; a sweet breath ; a cool, moist lip ; a merry face ; a gentle breathing ; a dreamless sleep ; a good appetite ; an elastic step ; an upright bearing—all denote the health of

“ A simple child,  
That lightly draws its breath,  
And feels its life in every limb.”—*Wordsworth*.

If children be healthy, their sleep is usually dreamless ; or, if perchance they dream,

“ Bright are their dreams, because their thoughts are clear.”  
*Keble*.

An elastic tread is a great sign of health ; when a child is in perfect health, it might be said that his

“ feet have touched the meadows,  
And left the daisies rosy.”—*Tennyson*.

33. *Cheery Words* in the morning—the moment a child awakens—are good for him ; they often make him bright and happy for the rest of the day. There is nothing like a good beginning ; it is more than half the battle. “ Good words cost but little, and are worth much ; ” they are, especially the first thing in morning, and, let me add, the last thing at night,

most precious. If we have a good beginning and a good ending, the chances will be that the remainder of the twenty-four hours will wear the same bright complexion.

34. "*Chewed, Swallowed, and Digested.*"—Food ought not to be swallowed until it be well chewed ; and if it be well chewed, the chances are it will be well digested, for if food be well chewed before it be swallowed, it is more than half-digested ! If food be not well chewed, the stomach has more than double duty to perform—its own duty and the duty of another—of a mill, which it was never intended for, and, consequently, the grinding and triturating process is not duly performed—the results being indigestion, flatulence, and pain. "

35. *Child a Comforter.*—Whenever a father or a mother is in trouble, a child is the best comforter. There is nothing like resorting to the nursery to drive trouble away. The sweet converse of a child, his prattling, coaxing little ways, his merry laugh, and his sunshiny face, are the best earthly antidotes for trouble, and will

"The sullen brow of gloom beguile."—*Kebble.*

36. *Child's Evening Parties.*—What is the world coming to? when children are made men and women

of, when invitations come to them, addressed "Mr So-and-so," and "Miss Thing-a-me-tight," with an intimation on the card or note,—“Coffee at 7,” and “Carriages to be ordered at 12 o'clock;” with programmes of the quadrilles, waltzes, &c., &c. ! Folly, folly, folly ! If fathers and mothers choose to make fools of themselves, all well and good, but let them spare their innocent little children from such inane practices, which must effectually lead to affectation and foppishness, to priggishness and puppyism, and which must contaminate—and that beyond remedy—their pure and innocent minds. It is quite time enough when they are really men and women to make love to each other; but when they are little better than babes and sucklings—faugh ! it is sickening and disgusting ! Such parents to encourage such folly are more fit for lunatic asylums than to be at large ! But are there, then, to be no children’s parties ? Certainly there are ; but let them be really children’s parties ; where they may romp, riot, laugh, dance, and shout to their heart’s content—as little children should do—playing at hunt-the-slipper, hide-and-seek, dancing, and singing any nursery song—suing “the action to the word, and the word to the action;” and where plain viands, fit for a child’s stomach, are provided, without the abominable and senseless custom of children drinking wine, and other fiery fluids; where they meet at 4, and leave not later than 8 o’clock ; so

that their usual sweet and refreshing sleep be not in any way interfered with. Such *evening parties* (not *night parties*) will do great good, and will make children very happy, and will not leave a sting behind them, as the present fashionable children's parties assuredly will do ! There is one precaution I wish you to bear in mind, namely, a child should not, at an evening party in the spring, and summer, and autumn be allowed to be, with thin shoes, on the damp lawn; indeed, lawns in the evening are nearly always damp, and, therefore, should at such times be, by children, avoided altogether. Many a dangerous illness, such as either rheumatism, or sore-throat, or bronchitis, have frequently, by such an indiscretion, been brought on. I may here state, as an additional reason why the above advice should be strictly followed, that rheumatic fever in a child is apt to cause heart disease; which, although it might not kill him outright, might, for the remaining portion of his life seriously mar his health, happiness, and usefulness.

37. *Childhood's Hour*.—When a child, just before going to bed, is having his romp and revelry, it is a good plan for his mother to play the while some lively tunes on the piano that he might dance to; for instance, the noted ditty of "Here we go round the mulberry tree," and other celebrated nursery songs of

that class, having partners—the more the merrier—to join in their uproarious dance, until

“The mirth and fun grow fast and furious.”—*Burns*.

Thus adding much to the zest of the hour's revel, and increasing the chances of sweet and refreshing sleep following in the wake. The father, too, might assist much in the jollity of the hour, if during that short period he will come off his high stilts and romp and riot as though he were a boy again—

“Ah, happy years! once more who would not be a boy.”

*Byron.*

A father might say, “If I were to be seen frisking and dancing, and capering about with my child, people would say that I was mad.” I reply, What does it matter if they do? If making the child, and the mother, and the father himself happy, and thus making them healthy—for happiness tends to health—be madness, such madness is much to be desired. There is, in a case of this kind, one consolation for a father, namely, the most sensible and rational persons are often considered by the world to be mad; more especially if they do not, like a flock of sheep, follow the leader, or, if they once go out of the old grooves of prim propriety, of stiffness, of fashion, and formality.

38. *Childlike Child.*—A child should be a child—childlike. It is a disgusting sight to see, as we often

do, little children made men and women of, and instructed in worldly lore, in worldly policy, and in worldly wisdom. The time will come—alas! too soon—when they will be no longer children, when the world's mildew will taint their pure minds, and blot their spotless innocence! The evil day should be put off as long as possible, and not hastened on, as it now too frequently is. A mannish boy—a man before his time, one who gives himself the airs and consequences of a man—who apes the man—is a melancholy object, a disgusting little creature, and is disagreeable to every one connected with him.

39. *Children should be Children*, and not made men and women of, as many silly parents make their children. Children cannot be kept too simple in their manners, in their habits, and in their tastes.

40. *Clean Clothes* are a great adornment to a child—the greatest you can give him. There is nothing more beautifying to a child, and to every one else besides, than an abundance of clean linen. Beau Brummel on being once asked, Which is the best cosmetic? replied, "Clean linen, and plenty of it." Of course, clean linen ought to have a clean skin underneath it, and the skin can only be kept clean by a thorough and daily ablution. The combination, then, of clean linen and of clean skin is, especially in a child, one of



the greatest beautifiers in the world. It is not only one of the most charming, but it is, at the same time, one of the most healthful cosmetics. But health itself has a beauty of its own, which is, indeed, most beautiful! A mother, then, who is anxious to have a beautiful child, should look well to his health—it should be her primary consideration.

41. *Cleanliness*.—Let a child be early taught cleanliness. Do not let me be misunderstood,—there is a season for a child to be dirty, as well as a time for him to be clean. When for him to be dirty? When he is at his play, with his proper play-clothes, and with his thick boots on. Then he should be allowed like a poor man's child, to run into the mud, to make dirt-pies, to play at marbles, to run at <sup>base</sup> ~~base~~-and-hounds, or any other innocent play he choose to play at—the rougher and the dirtier the better! When for him to be clean? As soon as he enters the house, and has had his hands and face washed, his dirty boots changed for clean shoes, and his better clothes put on—then all must be changed, and he must be made to understand that he must now be as clean as a pink—cleanliness in the house being the characteristic mark of a gentleman. A little wholesome discipline and restraint—as taught by these lessons—will be good for him. It is well for him to know that circumstances alter cases, and

the earlier he is taught this lesson, the better it will be both for his health and happiness.

42. *Coddle*.—Do not bring your child up to be a coddle; a coddled child is sure to be a delicate child. Give him as few wants as possible, and those of the simplest kind. Many wants, and those gratified, make a slave of a boy! Simplicity, common sense, and Nature should be a mother's three watch-words! There is nothing like simplicity, common sense, and Nature. Simplicity in living, simplicity in amusements, simplicity in everything. Common sense to guide, and if common sense, to take Nature as your guide, and then you are sure not to go far wrong. Nature and common sense point out what ought to be done, and what ought not to be done; but really in this world, luxury, fashion, and folly are so rampant, that simplicity, and Nature, and common sense have the cold shoulder given to them, and are thrust into the shade; but they will, of a surety, sooner or later, have their revenge!

43. *Common Sense*.—To know when to act, and when to sit still, and to do nothing, is, in the rearing of a child, a grand desideratum. Common sense, like any other sense, may be cultivated, and may be induced, in due time, to bring forth good fruit; but, unfortunately, common sense is often allowed, in the

management of a child, to be choked up with the weeds of ignorance and prejudice.

44. *Companionship of a Child.*—There is something very instructive in the companionship of a little child; there is much to learn from him, before the world has taught him to disguise his thoughts and his feelings. There is something very charming in the companionship of a little child; it is fresh and sweet, and wholesome. There is something very amusing in the companionship of a little child; in his opinions of the world and its belongings—which he freely utters without hesitation or reservation. Truly a child is the best of companions. “The man who never tried the companionship of a little child has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower without plucking it or knowing its value.”—*Hon. Mrs Norton.*

45. *Complexion.*—The complexion of a child is a great indication of his health or otherwise. If a child's complexion be thick and sallow, depend upon it that his stomach and liver are out of order. The complexion is the barometer of health, and tells as truly the state of the stomach and liver as the mercury tells of the weather. The complexion of a child, if he be healthy, should be that of David, King of Israel, who “was ruddy.”

A ruddy complexion, then, in a child is a great sign of health.

46. *Confidence*.—A mother should endeavour to gain her child's confidence. But how is this to be done? By joining in his games; by entering into his plans; by listening to his little secrets—for all children have secrets; by never wearying at his prattle; by solving his doubts; by answering *all* his questions; by being at oneness with her child; by the mother herself becoming a child again.

47. *Conscience* is a monitor in the breast of every human being, and should, in a child, be especially cherished and cultivated. He should have the conscience to feel that it is innately wrong to be cruel to a dumb animal; that it is wicked to tell a lie, or any approach to one; that it is unamiable to be unkind to any living being—especially to a brother or sister. A mother, then, should be very tender towards the conscience of her child; for the voice of conscience is very easily silenced, and if once silenced, is very difficult to make speak aloud again, except in a faint whisper—

“Yet still there whispers the small voice within,  
Heard through Gain's silence, and o'er Glory's din:  
Whatever creed be taught, or land be trod,  
Man's conscience is the oracle of God!”—*Byron*.

48. *Consideration.*—Young people ought early to be taught consideration for the feelings of others—not to give unnecessary pain; and, if they have to tell the truth—which they ought always to do—“to speak the truth in love.” How many estimable people there are who are unjust to themselves from boorishness, from roughness, from bluntness, from a propensity they have to always rub the fur the wrong way. They do not mean to be unkind—they may be full of the milk of human kindness; but they have the manner of being unkind, which, with many people, is as bad and as unpleasant as the reality itself. A mother, then, should early teach her child consideration for others; it is a valuable lesson, and cannot be too early taught.

49. *Constitutional Walk.*—Few children like to walk for the sake of walking, however beneficial it might be to their health. Give a child an object for walking: send him out, for instance, that he might gather wild flowers for his mother; or groundsel for his canary, or dandelion for his rabbits—arming him with his little spade and with his basket for the purpose; or give him some message to a neighbour—the nurse, of course, seeing that it is properly delivered. Let him have an object in view—something to think of, and something to interest him, to make him a bright, intelligent, little fellow, one who has his wits about

him, and not a maundering blockhead! A mother will greatly enhance the pleasure of a child's walk, if, on his return, she let him notice that she takes an interest in it; if, for instance, she ask him what he has seen, and what he has observed. Moreover, such conversation will encourage observation, and observation will teach a child more useful knowledge than books possibly can, or ever will do; indeed, observation is the principal book for a child to read. Some children are like grown-up people, they have "eyes and no eyes"—eyes to see, but not to observe—for there is a mighty difference between seeing and observing! Now, a mother should teach her child to observe as well as to see—to make a habit of observation—even from his early childhood. Observation or no observation are the principal reasons whether a child be bright or stupid!

50. *Contentment*.—A child teaches grown-up people many valuable lessons; he is, for instance, almost always happy, joyous, and contented; he can sing with the poet,—

“A fig for care, and a fig for woe.”

He can make the shortest, gloomiest day of December as long and as bright as the 21st of June; indeed, Wordsworth asserts that he can make one day as long as twenty,—

“Sweet childish days that were as long  
As twenty days are now.”

One of the grand characteristics of a child, then, is—content; and a splendid quality it is, and one of the most useful of all virtues. A child has it in the greatest perfection; he is content with simple pleasures, and cares [not a straw for the pomps and vanities of this world. The Arab of the Streets, who has no bed-room but a railway arch, and no pillow but a brick, often sleeps more soundly, sweetly, and contentedly than the rich man in his costly, spacious chamber, on his pillow of eider-down. And why? Because the former has the blessing of content; while the latter, the curse of discontent—

“Such sweet content, such minds, such sleep, such bliss,  
Beggars enjoy when princes oft do miss.”—*Greene*.

Keble's discription of an emblem of Contentment is exquisitely beautiful:—

“See the soft green willows springing  
Where the waters gently pass,  
Every way her free arms flinging  
O'er the moist and reedy grass.  
Long ere winter blasts are fled,  
See her tipp'd with vernal red,  
And her kindly flower displayed  
Ere her leaf can cast a shade.

Though the rudest hand assail her,  
Patiently she droops awhile,  
But when showers and breezes hail her,  
Wears again her willing smile.

Thus I learn Contentment's power  
From the slighted willow bower,  
Ready to give thanks and live  
On the least that Heaven may give."

There is the bitter of discontent in the cup of every human life, which some people drink even to the very dregs. Discontent is the lot of man, for

"Man never is, but always to be blest."—*Pope*.

Hence the importance of eradicating discontent in childhood—the only time it can be eradicated.

51. *Contradiction*.—A child ought never to be allowed to contradict his mother, as some silly mothers permit their children to do. A mother should never argue with her children, as arguing is sure to lead to contradiction—and contradiction is loss of power and authority. Now, if a mother once lose power and authority, her reign is at an end, and anarchy and confusion in the household will reign triumphant.

52. *Courtesy*.—A child should be early taught courtesy. Courtesy is a letter of introduction, and is most charming. It is one of the characteristics of a gentleman; indeed, a man cannot, unless he be courteous, be a real gentleman. A rude, clownish child is most disagreeable and unlovable, and is likely to grow up a churl. There is still a higher



motive why a child, and every one else, should cultivate this virtue,—we are enjoined by St Peter to “love as brethren, be pitiful, be courteous.”

53. *Cross Child*.—When a child is unusually naughty and cross, the chances are that he is not well, and instead of punishing him by keeping him at home at his lessons, let him have a run and a romp out of doors, and, if possible, in the green fields. The exercise, fresh air, the sweet-smelling turf, and amusement, will generally drive away all irritability of temper, provided there be nothing seriously the matter with him; if there be anything the matter with him, medical aid should at once be sought. If a child be cross, ten to one his stomach is out of order; for, if he be well, it is not natural for him to be cross. A mother should look to it, and see if she can find out the cause, and ascertain whether he have eaten anything that has disagreed with him; whether his bowels be opened, and whether the motions be of a good colour and consistence. The examination of a child's motions often gives a mother the clue to “the right end of the thread” as to the cause of a child's crossness. A mother should remember, as a rule, that the three best remedies for a cross child—whose ill-humour is owing to a disordered stomach—are (1) care in diet, (2) fresh air, and (3) exercise—nature's physic! A good stomach and good temper are usually

inseparable friends, not only in a child, but in every one else besides ! If a child be cross, try and find out the cause, and then apply the remedy ; but do not add fuel to the fire, by aggravating his crossness—by being cross yourself. Such a procedure would only make matters worse—it would greatly aggravate the evil—it would be “ rushing from the smoke into the smother.”

54. *Deceit*.—A child is frequently taught deceit by servants: this is an important reason why a child should not be allowed to be much in their company. A nursemaid often teaches a child to be deceitful—not to tell certain things to his mamma, &c. It is therefore desirable that the mother herself should be his head-nurse ; and if this be not practicable, and if worldly circumstances will permit, that she should have the assistance of a lady-superintendent—of one who has seen better days—to overlook the nursery during the necessary absence of the mother.\* Deceit, of course, might be taught by others besides servants—the world, the fashionable world especially, being full of deceit. Deceit is most venomous ; it “ stings the soul ” :—

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\* For further remarks on “ lady-superintendents,” see one of my other works—*Counsel to a Mother on the Care of Her Children*.

“ Think'st thou there are no serpents in the world  
But those who slide along the grassy sod,  
And sting the luckless foot that presses them ?  
There are who in the path of social life,  
Do bask their spotted skins in fortune's sun,  
And sting the soul.”—*Joanna Baillie.*

55. *Deceiving a Child.*—Never deceive your child ; if you once do, he will never believe you again ; and mischief will be done ; which years will not repair. Some silly mothers promise their children anything and everything “ to make them good ” (Heaven help the mark ! ) ; never meaning for one moment to fulfil their promise ; indeed, in some instances, it would be utterly impossible for them to do so ! Now all this is the quintessence of folly ! Be cautious, then, in making promises to your child ; but having once promised, perform it to the very letter, for a child is quick in observing and in remembering. Let your word to your child be your bond. Let your child in after-life be able to say,—“ Although the world has oft, my mother has never deceived me ! ” Verily, a truthful mother is a blessing to her child !

56. *Decision of Character.*—Early instil into your child's mind decision of character. Decision is one of the most valuable and useful characteristics he can possess. Some of the master-spirits of the age owe their proud pre-eminence to decision of character.

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No man can be really great without it. An undecided character, whatever other qualities he may possess, is sure to be namby-pamby, and he will be useless to himself, and to all around. He is "tossed too and fro, and carried about with every wind of doctrine." He is

"Every thing by starts, and nothing long."—*Dryden*.

57. *Deformity*.—A child's deformity is frequently due to a mother's folly. If a mother allow her daughter to wear tight stays, the result is deformity of the trunk; and of high military tapering heels to her boots, wasting of the calves; if she permit her child to wear tight shoes, the effect is, of necessity, deformity of the foot; if she suffer her child to wear tight garters, the consequence is deformity of the leg. All this is not to be wondered at,—

"For as you sow, y<sup>e</sup> are like to reap."—*Butler*.

Fuller justly remarks that "Deformity is either natural, voluntary, or adventitious, being either caused by God's unseen Providence (by men nicknamed chance), or by men's [or women's] cruelty."

58. *Delicate Child*.—A delicate child is often the most loved of the children. It is a wise ordination of Providence that it should be so; as a delicate child requires more care, more gentleness, more vigilance, more pity, and, consequently, more love, and

“Pity’s akin to love;”

or, as Dryden beautifully expresses it—

“For pity melts the heart to love.”

59. *Desperation*.—When people and animals become desperate, their natures for a time change—the timid become brave; the weak, strong; of course, their weakness and strength are both evanescent, and as soon as their excitement is over, they are weaker and more timid than before; it is like the madman’s strength—wonderful, but short-lived—leaving the poor wretch prostrate and powerless! The deer, for instance, driven into a corner turns upon his pursuers; “the dove pecks the estridge” about to pounce upon her young; the timid hen fights the dog attacking her chickens; the nervous man in a burning house plunges desperately into the consuming flames; the timid lady, in a sinking vessel, anticipates her death; and dashes headlong into the furious waves—

“Not a soul

But felt a fever of the mad, and play’d

Some tricks of desperation; all, but mariners,

Plung’d in the foaming brine, and quit the vessel.”

*Shakspeare.*

Even the timid school-boy, when put upon by a bully as big again in size as himself, turns desperately upon his tormentor, and dares him do his worst!

60. *Disobedience.*—An eminent divine once remarked, there is but one sin in the world, and that is disobedience, from which all other sins do spring! Obedience is the great discipline of the army, a breach of which is visited with condign punishment; as, without discipline, anarchy and confusion would reign triumphant. The child stands as much in need of obedience as the soldier; indeed, a child is preparing to be a soldier—he will, in due time, have to fight the Battle of Life, and ought, therefore, to be taught implicit obedience. The little acts of disobedience injure a child's character, as “the little foxes spoil the vines.” A mother ought, however, to be cautious in the laying down of laws that might press heavily upon her child; but obedience in important things she should religiously insist upon, and her dictum must be as “the laws of the Medes and Persians that altereth not.” A child ought to be able to say,—“My mother has said it, and therefore it must be done.” I mean, of course, that all her behests should, although carried out to the very letter, be executed with the utmost gentleness and affection. A child ought to be ruled by love and not by fear; and yet he must be ruled—he ruled “with diligence”—the mother herself being the chief potentate. The Bible, in *Lamentations*, inculcates the necessity of early discipline:—“It is good for a man that he bear the yoke in his youth.” Fuller quaintly says:—“Let thy child's first

She looks upon him—

“ Not dead, but gone before.”—*Rogers.*

64. *Duty.*—There is much comprised in that word—duty, namely, abnegation of self, patience, courage, endurance, truthfulness, and watchfulness. How important, in the case of a mother, is duty! Almost every virtue centres in that one word. How beautifully Wordsworth descants on duty:—

“ Stern daughter of the voice of God,  
O Duty!  
Give unto me, made lowly wise,  
The spirit of self-sacrifice;  
The confidence of reason give;  
And in the light of Truth thy bondman let me live.”

Shakspeare, too, speaks highly of duty. He says—

“ For never anything can be amiss,  
When simpleness and duty tender it.”

65. *Early Blossoms.*—Beware of the fruit-tree that blossoms very early; the blossom is almost sure either to be nipped by the frost, or if it really become fruit, to be under-sized and flavourless. So with a precocious child,—the blossoms of intellect that show themselves at early dawn very often become either weakened for the remainder of life, or are blighted by an early death. The later blossoms make the fine and hardy fruit; the later indications of intellect, the vigorous and lasting brain. The writings of precocious youthful

authors are generally as ephemeral as the life of a butterfly, and often drop still-born from the press; while the writings of matured, middle-aged, and old authors frequently live for ages after the authors themselves have been for centuries dead—shining lamps illuminating the page of history! The intellects of Sir Walter Scott and of Crabbe are said to have been late in coming to maturity; but when they did bear fruit, it was ripe and sound, and of excellent flavour. With regard to intellect, it might truly be said,—“soon ripe soon rotten.”

66. *Ease*.—A life of ease is oftentimes a life of misery; this world was not made for ease, it was made for work, or ease will have to pay heavy penalties—the damages being assessed on health and happiness. Ease flies from the indolent who seek it, but abides with those who seek it not; it is only those who work that can properly appreciate and enjoy ease:—

“Like a coy maiden, Ease, when courted most,  
Farthest retires—an idol, at whose shrine  
Who oftenest sacrifice are favoured least.”—*Cowper*.

67. *Eating much Honey*.—It is not well to bring up a child daintily—to cause him to think much of eating: if you do, you will make him an epicure, and, as he grows to manhood, selfish. I do not mean to say that he should not wish to have his food well and properly cooked—that is needful for his health—be



the food ever so simple ; but do not let him consider that a good dinner is the *summum bonum* of human enjoyment, and that rich things are to be preferred to plain ones. How much better it is for health and happiness to bring up a child more as a Spartan than as a Sybarite ! Luxurious living grows upon a child, and becomes, in a short time, a very necessity of his existence, and leads him to the belief that he lives to eat, and not eats to live. Many a child has only to cry to gain his point—to obtain whatever he desires ! And does he not cry with a vengeance ? He bellows again and again until he gain the victory, which he knows by experience he eventually shall do if he will but persevere, and if he will but make noise enough. Parental weakness of this kind is most reprehensible. Such mothers are preparing rods, not only for their own backs, but for the backs of their unfortunate and deeply to be pitied children. It is not desirable, then, for a child to indulge in luxurious living :—"It is not good to eat much honey."—*Proverbs*.

68. *Effects of a Merry Heart*.—A merry heart gives a cheerful countenance, and strength to the limbs ; while, on the other hand, a sad heart gives a doleful countenance, and weakness to the loins :—

"Jog on, jog on, the foot-path way,  
And merily hent [seize] the stile-a:  
A merry heart goes all the way,  
Your sad tires in a mile-a."—*Shakspeare*.

69. *Emblems of Beauty, of Sweetness, and Purity.*—What exquisite emblems of beauty, of sweetness, and purity are given by Shakspeare in the following lines :—

“on beds of violets blue,  
And fresh-blown roses washed in dew.”

70. *Employment.*—Useful employment is coveted by nearly every one, and by a child especially. Give a child, then, employment, give him something that is useful to do, and it will make him very happy. Let him assist his mother at any work she is about, it matters little what it is, provided he fancies that it is useful; and if it make him happy, it is useful. Let him help his mother in tidying the room, or in setting straight her work-box, or in any other little matter; or what will be his delight, let him fetch and carry anything that will not tax his strength, and the only reward he will look for will be—thanks and praise from his mother for his being such a clever useful boy.

71. *Example.*—It is foolish and useless—a waste of time—to preach sermons at a little child. A mother's example is far beyond her precept: to teach a child to be gentle, a mother must be gentle; to teach a child to be truthful, a mother must be truthful; to teach a child to be sweet-tempered, a mother

must be sweet-tempered ; to teach a child the beauty of holiness, a mother must be holy ; to teach a child neatness and order, a mother must be neat and orderly ; for

“ Example sways when precept fails,  
And sermons are less read than tales.”

72. *Excitement.*—Every thing is now-a-days done to stimulate the nerves, and to cause excitement, and to make the wheels of life whirl rapidly round—at express speed. The speed is terrific, and “the pace it is that tells.” The terminus—the last stage of all—will soon be reached ! The fashionable theory is—a short life and a merry one ! Stern facts tell that a fashionable life is usually short, but seldom merry ! That its flowery path is really full of thorns—a pathway leading oftentimes only but to the grave. Now, it is in early age that excitement is particularly injurious, and, therefore, should be strenuously avoided. A child does not want excitement—he wants simple pleasures—a simple life—simplicity in all things !

73. *Excuses.*—When a child has done wrong, encourage him to tell the truth, and not to make any excuses. A prevaricating, excuseful child, is a sorry sight ; so different to an open, candid, little fellow—to one who, when he has committed a fault, or who

has carelessly broken anything, takes the full blame upon himself, and makes no mean excuses about it but is as open as the day,—such a child is likely to make every inch a man !

74. *Exercise and Fresh Air.*—Many people, I am quite sure, owe their good health to their good legs, and to their good use of them. Woe betide those children who do not exercise their legs as they ought to do—ill health, both of body and of mind, is sure to be their portion. Why, some children are little better than fixtures, they seem for hours together to be almost glued to their seats ! Such young people are usually nervous and dispirited, pale-faced, and flabby, and well they might be. There is no chance of their being really in better health until they take nature's physic—an abundance of exercise and of fresh air : these remedies being as essentially necessary for the mind as for the body ; indeed, what strengthens the one strengthens at the same time the other. The wearing out of plenty of shoe-leather is the best physic in the world, both for a child and for an adult !

75. *Faith in Mother.*—A child should be so brought up as to have unbounded faith in his mother. He should have the feeling that it is utterly impossible for her to be wrong, to make a mistake, or to tell an untruth. But then a mother must deserve the un-

swerving faith of her child,—she must “walk circumspectly;” she must be vigilant; she must be consistent; she must mete out even-handed justice; she must be truthful; she must insist upon implicit obedience; she must be firm and yet gentle—a gentle manner having a great power and influence, not only over a child, but over every one else besides.

76. *Fashionable Mother*.—A fashionable mother giving up her tender, helpless child to the care—save the mark!—of a menial, in order that she may the more freely and fully enter into the vortex of fashionable life, is a melancholy spectacle; but a reckoning day is at hand—the Nemesis, although he might be slowly, yet is surely, doing his work, when she will be most severely punished—which she will richly deserve—for her gross neglect, for her unnatural conduct, and for her unpardonable dereliction of duty: —“A child left to himself bringeth his mother to shame.”—*Proverbs*.

77. *Father and Child*.—It is a great delight to a child to have his father to play with him—more especially if he be a father that can enter into his games and into his fun, and who does not think it derogatory to go on all fours, and be, for the nonce, his horse—he receiving, during the time he is a horse, a few lashes from the whip and a few pokes from his

son's knees, to keep up the illusion of horse and rider! This will be glorious fun for the child, and will make the boy love the father with, if possible, increased love. A father is strong in the arms, and while singing the celebrated ditty of—

“ Here we go up, up, up,  
Here we go down, down, down,  
Here we go backwards and forwards,  
Here we go round, round, round ”—

he can “ suit the action to the word, the word to the action,” and give it full effect; this will be charming both to father and child—to the father quite as much as to the child. Nearly every part of the father's body—his shoulders, his back, his arms, and legs—will be put into requisition and into active exertion, and will do far more good than any gymnastic exercise whatever. Speaking of such a father, we might with truth say—

“ He will not shun, who has a father's heart,  
To take in child's play a childish part;  
But lend his sturdy back to any toy  
That youth takes pleasure in, to please his boy.”

78. *Father devoting a portion of each Day to his Child.*—A father should devote a portion of each day to his child—to be his playmate; to gain his affections; to win his confidence; to ascertain the bent of his mind, of his genius, and of his capabilities; to

lead him into the paths of virtue ; to warn him of the pitfalls that beset his path ; to be, in point of fact, at oneness with his child—his friend, his playfellow, his counsellor, his sympathiser, his guide. Oh ! if a father did but know the immense power he could have in wielding the future destinies of his child, either for good or for evil, the above advice would not be given in vain.

79. *Father's Duties*—ADVICE TO FATHERS THEMSELVES.—Much bad and dangerous advice is given to boys reaching puberty by their companions ; it is like the blind leading the blind—they blunder in the dark. Boys, unfortunately, talk much of these matters among themselves, and do, in consequence, great and lasting injury to each other. Now, there is no one so proper to give counsel to their sons in such matters as these as the fathers themselves ; but, unfortunately, the fathers themselves are silent on such subjects, having a natural repugnance to enter into such matters with their children ; hence the necessity of the few hints, addressed to fathers, I am now about to offer—the subject being one of vital importance to the whole human family :—A father, then, when his son is attaining, or has attained, the age of puberty, has important duties to perform. Let a father at this time drop his fathership, and become, for the nonce, an elder brother. Let him try and gain the con-

fluence of his son, and let him tell him at this period of his existence (when his passions are strong and his reason is weak) of the great importance to him of purity in thought, and word, and deed; that the indulgence of his passions is not at all necessary either to his health or to his real happiness; and that some of the finest characters and healthiest men that have ever lived were chaste as virgins! A youth indulging in hot feather-beds, in hot rooms, in luxurious living, in stimulants, and smoking, are each and all provocative to fan into a flame his evil propensities—his lustful proclivities—and ought, therefore, to be strenuously avoided. If the above few lines of advice which I have taken the liberty of addressing to a father were followed, how much misery may be averted, and how many a noble boy may be saved from destruction! My professional experience in such matters convinces me of the importance of my subject, and how culpable I should be in allowing this opportunity to pass without one word of caution. I have been requested by friends, whose judgment I much value, to write a book expressly on the subject—it being one of paramount importance; but perhaps the few sentences I have just written may draw the thoughtful attention of fathers to its need, and be, for the present, sufficient for the purpose.

80. *Faults*.—If a child have committed a fault, tell

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him kindly of it, in order that he may not repeat it ; but do not be always twitting him of it. If a child have been reprov'd, the fault ought then to be considered as condoned, and should be forgiven and forgotten : it is a shocking practice to reopen a wound that has once been healed ! It is said that out of ten faults in a child nine of them are probably of such trifling import—so venial—that they should be overlooked, not observed ; for if a mother choose to notice a fault, she must see that it be rectified, otherwise her authority will be at an end—she must *always* be obeyed : this is a cardinal point, and admits of no exception. Do not, then, be always fault-finding with your child ; it ruins his temper, and injures his health, and keeps him in a continual worry. A child requires gentleness and direction, and not to be on every occasion sharply taken up. If he be naughty, ten to one but that he is poorly, and requires fresh air and exercise instead of a scolding. A fault-finding mother is a perpetual blister to a child, and is quite as irritating ! A child who is always being found fault with takes a dislike to his home, and to all about him. A child who is constantly being found fault with is deeply to be pitied ; he becomes in time a poor spiritless little fellow—his face and manner proclaim to all around that he is snap'd. Besides, “if we had no faults ourselves, we should not take such pleasure in observing those of others.”—*Roche foucault*.

81. *Faults are like Weeds.*—If a child's faults are to be eradicated, they must be rooted out in childhood, as weeds must be uprooted in the spring ; if faults be allowed to grow until manhood, they, like the weeds in summer, will take deep root, and will be difficult to remove :—

“ Now, 'tis the spring, and weeds are shallow-rooted,  
Suffer them now, and they'll o'ergrow the garden,  
And choke the herbs for want of husbandry.”

*Shakspeare.*

82. *Fear.*—There is one person in the world that a child never fears, namely, his mother. However he might fear others—and with some persons he is as fearful as a hare—he never fears her ! and why ?

“ Perfect love dispels all fear.”

83. *Feather-bed Life.*—A feather-bed life is not suitable either for a child or for any one else. This is a rough world, and those inhabiting it must be able to rough it—they will sooner or later be obliged to do so. And yet, notwithstanding its discomforts and its buffetings, a man, prepared from childhood for the conflict, comes out of the affray refreshed and strengthened—battling with the world is a bracing tonic ! It is well the world should be rough ; if there were no storms, the air would be stagnant, and thus become foul and unhealthy ; so, in like manner, if there were

no conflicts, life would be tame, and thus become insipid and spiritless. A feather-bed life would be as full of thorns as a bed of roses, and about as desirable. No: the world was never made for luxury; those who try it will soon find out their mistake, as they will have to pay the penalties in delicacy, in disease, and death.

84. *February Face*.—Our winters in England do not really begin in earnest until either January or February; indeed, in February we are generally in the thick of the fight, when frost and snow, wind and rain, storm and tempest, do abound. A child who is doleful and melancholy looking (what right has a child to be doleful and melancholy?) may truly be said to have “a February face:”—

“Why, what’s the matter,  
That you have such a February face,  
So full of frost, of storm, and cloudiness.”

*Shakspeare.*

The face of a child, instead of being a February face, should be an April face—bright and cheerful, full of smiles, with occasional tears—sunshine and showers—fit emblem of an April day—

“The uncertain glory of an April day.”—*Shakspeare.*

85. *Feeble Parents have usually Feeble Children*; diseased parents, diseased children; nervous parents,

nervous children—"like begets like." It is sad to reflect that the innocent have to suffer, not only for the guilty, but for the thoughtless and for the inconsiderate. Disease and debility are thus propagated from one generation to another, and the English race becomes woefully deteriorated. The above is a gloomy picture, and demands the efforts of all who love their country to brighten its sombre colouring. A mother, who has either a delicate son or a delicate daughter, ought never to allow—if she have the power to prevent it—such son or such daughter to marry. It is a sin to propagate a diseased or delicate race! A mother should use her influence with her daughter, and prevent her from marrying any one who is not healthy, or who does not belong to a healthy family. Health, and not wealth, ought always in a contemplated marriage to be the first consideration.

86. *Fleas* in hot weather torment a child fearfully—they are like the *little* worries of life, hard to bear; for although, as Dr Wolcott wittily puts it, "fleas are not lobsters," they are much more formidable, diminutive though they be, and should, if possible, be utterly exterminated. I have in one of my other books, *Advice to a Mother*, spoken on the subject, in addition to which I beg to give you the following advice:—Where a child is very much tormented with fleas, it is an excellent plan to bathe his body, after he has

had his regular bath, either with strong rue tea or with wormwood tea, or with rosemary tea, or with camomile tea—fleas having a great dislike to either of these bitters. Maw's *Insecticide-vicat* is death to fleas, but perfectly innocuous to human beings. Common wormwood (*Artemisia Absinthium*), which in many parts of England grows in waste ground, is an enemy to fleas; a bunch of the flowering herb put into the child's cot or bed will, if fleas be present, effectually drive them away. If fresh wormwood cannot be had, dried wormwood powder, which may be procured of a druggist, will answer the purpose; a little of the powder should be sprinkled on the sheets of his bed or cot.

87. *Flower-Garden*.—Every child, living in the country, ought to have his flower-garden—a plot of ground that he might call his own—his very own—that he might, to his heart's content, dig and delve, and plant and sow, and do whatever he likes with. It is an exquisite enjoyment to him to dress his own garden; to tend the flowers that he himself has reared; to watch, from day to day, their opening beauties. Every fresh bud, as it is ushered into light, is a fresh source of rejoicing, and hence of health and of happiness. It is not only charming to the child, but it is charming to the parents, whom he takes, not only into his confidence, but by the hand, while he leads them to

his favoured spot of ground, which to him is a garden of Paradise—and then, with his eloquent and voluble tongue, he pours forth the wonderful qualities of his most wonderful garden! Such scenes as these to witness, make the old feel young again! “I look,” says *The Spectator*, “upon the pleasure which we take in a garden as one of the most innocent delights in human life. A garden was the habitation of our first parents before the fall. It is naturally apt to fill the mind with calmness and tranquillity, and to lay all its turbulent passions at rest. It gives us a great insight into the contrivance and wisdom of Providence, and suggests innumerable subjects for meditation.”—Vol. vii. No. 477.

88. *Forgiveness of Injuries*.—A child's mind should be impressed with the following beautiful sentiment: —“Write injuries in dust, but kindnesses in marble.”

89. *Fretfulness* in a child should, in every way, be counteracted—not by severity—certainly not, but by gentleness, by firmness, and good temper, and by giving a fretful child—the best of remedies—plenty of exercise, fresh air, and out-door amusements. Fretfulness eats away the health like unto “a moth fretting a garment.” A good-tempered child is usually fat and healthy; while a fretful child is generally lean and sickly. Fretfulness in a child is, as I have elsewhere

remarked, often due to a disordered stomach; it is sometimes owing to worms: when either the one or the other be the cause, a doctor must be consulted, who will, by appropriate treatment, soon put fretfulness to the rout. A child, if he be healthy, and if he be well and judiciously managed, ought not to be fretful—he should be the essence of good temper—he should be like a ray of sunshine in the house! But how can a child, who is always being over-indulged, stuffed, petted, humoured, spoiled, and coddled in hot and close rooms, be otherwise than fretful? Truly, a sensible and vigilant mother is an inestimable blessing to her child. A frequent cause of fretfulness in a young child is either breeding or cutting of teeth. Now, one of the best remedies for tooth-fretfulness, as for stomach fretfulness, if the weather will admit, is an abundance of fresh air and exercise—Nature's choicest remedies! The moral remedies are—love, gentleness, firmness, and patience.

90. *Fruit Season.*—A child, during the fruit season, should be watched, in order to see that he does not slip into the garden, and eat either *unripe* gooseberries or *unripe* apples—and for which he has a great partiality. Many cases of convulsions, to my knowledge, have been caused by the remissness of mothers in such matters. But here again, if a mother do her duty, vigilance, day and night, in this, as in almost

everything else in the rearing of a child, is much needed; and if she does not do her duty, she must abide the consequences—which are sometimes most fearful!

91. *Gentle Restraint*.—Too much liberty is not good for any one—too much liberty leads to libertinism. A gentle restraint is needful for all—to a child especially; if there be no restraint, it leads to unmanageableness. If the slight fence of restraint be broken down, the roads to license and rudeness are opened. Although a child might, at certain times, places, and seasons be wild and free from restraint, and romp, riot, and shout to his heart's content, yet gentle restraint, in a general way, is good for him and for every one else besides. What a bear-garden this world, if it were not for restraint, would be! A gently-restrained child and an unrestrained child are as opposite as the poles. Gentle restraint is in every way necessary for a child—for his intellect, for his character, for his behaviour, and for his well-doing in the world. The difference of restraint and non-restraint is well exemplified in that of two colts; the one broken—gently restrained, and the other unbroken—unrestrained; the one is mild and docile, while the other is wild and wayward, and yet their tempers originally were both equally fiery and unmanageable. Keble, in his *Christian Year*, beauti-



bully expresses the blessedness of restraint in a child :—

“O blest restraint ! more blessed range !  
Too soon the happy child  
His nook of homely thought will change  
For life's seducing wild.”

92. *Gentle Talking*.—A child is usually very quick of hearing, and is withal a sensitive little creature, and therefore requires to be gently talked to. It is a folly to bawl and shout to a little child as though he were “as deaf as a post,” or as though he were a foreigner ; such loud contentious talking only makes him rough, and coarse, and vulgar. The surroundings of a child very much influence his character and manners, and determine whether he shall turn out refined or vulgar—a gentleman or a clown. Uneducated people have a knack of bawling at their children as though they were always in a passion with them : such a procedure makes their offspring very harsh and unlovable. There is nothing like gentleness of speech to every one—to the young especially. Loud and contentious talking is, like the north wind, very trying. In the bringing up of children, then, there is, “no way but gentleness ; gently, gently.”—*Shakspeare*. “Be ever gentle with the children God has given you. Watch over them constantly. Reprove them earnestly, but not in anger. In the forcible language of Scripture, ‘Be not bitter against them.’ ‘Yes, they are

good boys,' I once heard a kind father say, 'I talk to them very much, but do not like to beat my children—the world will beat them.' It was a beautiful thought. Yes, there is not one child in the circle round the table, healthy and happy as they look now, on whose head, if long enough spared, the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them. But amidst all, let memory carry them back to a home where the law of kindness reigned, where the mother's reproofing eye was moistened with a tear, and the father frowned more in sorrow than in anger.'"—*Parish Magazine*.

93. *Ghost Stories*.—It is a disgraceful thing for a nurse, or for any one else, to tell ghost stories to a little child; it is cruel in the extreme; it has often resulted in the most serious and lamentable consequences. Addison, in *The Spectator*, strongly reprobates such a senseless custom. "Were I a father," says he, "I should take a particular care to preserve my children from those little horrors of the imagination, which they are apt to contract when they are young, and are not able to shake off when they are in years. I have known a soldier who has entered a breach affrighted at his own shadow, and look pale at a little scratching at his door, who the day before had marched up against a battery of cannon. There are instances

of persons who have been terrified, even to distraction, at the figure of a tree or the shaking of a bulrush. The truth of it is, I look upon a sound imagination as the greatest blessing of life, next to a clear judgment and a good conscience."

94. *Girls Dressing for a Party.*—When a girl is about going to an evening party, she is often, in bitterly cold weather, sent from a hot dining-room to a cold bedroom to undress and to dress, without a particle of fire in her bedroom grate. Now, this is a frequent cause of severe colds, of bronchitis, and of sore throats. Common sense—the most useful sense in the world—should tell every mother that a small fire in the bedroom grate, in the depth of winter, is absolutely necessary to prevent such contingencies as I have just enumerated.

95. *Girls who are Delicate ought not to Marry.*—A mother ought not to allow her daughter, if she be delicate, to marry; for, as "like begets like," she will most probably, if she does marry, have puny, sickly children, who will drag out a miserable existence, and be a burden, not only to themselves, but to all connected with them. Delicate men and delicate women marrying are one reason—and an important reason—why there is so much sickness—so many ailing women and under-sized weakly men—and why

there is so much scrofula, rickets, and consumption in the world. Children who are the offspring of delicate parents have usually the seeds of disease within them, which soon fructify, for "death to reap the fruits."

96. *Give me an Understanding Heart*, is a beautiful prayer—especially for a mother; for no one stands in greater need of "an understanding heart" than does a mother.

97. *Giving Pain to Animals*.—A child is often very cruel to animals—to domestic pets—to cats, and dogs, and birds. How often a young urchin is allowed to pull a cat's tail until he make him squeal again. Now dogs' and cats' tails are very sensitive to pain; hence the pulling of them gives intense agony. A child should be early instructed that it is wrong and wicked to give pain to animals—especially to animals dependent upon him for protection and for support. A brave boy is never cruel—he is merciful; it is the coward who is cruel—who delights to give pain.

98. *Gnats*.—A child sometimes is in hot weather very much plagued by gnats biting him. *The Journal of Outaneous Medicine* asserts that bathing the parts likely to be bitten with camomile tea is a preventive—gnats having an antipathy to camomile; and as there

is nothing injurious in the camomile to a child's health or skin, I should advise a mother, by all means, to try it. I have frequently seen a little child made feverish and poorly by gnat-bites—the skin being inflamed and raised in lumps, and looking as though he had been severely stung by a nettle—as though he had an attack of nettle-rash; indeed, the effect is very similar to the stinging of the skin with a nettle, and the pain is quite as severe and stinging, lasting for a long time. The gnat bite in very hot weather is sometimes almost as venomous as that of the mosquito; indeed, the gnat, when the heat is very intense, is considered to be by some persons occasionally converted into the veritable mosquito, as it was asserted to be in the hot summer of 1868! The mosquito belongs to the gnat family. The gnat is called in France *Cousins*, to indicate, I suppose, its relationship with the mosquito; but whether he can, in intensely hot weather, be converted into the real Simon Pure, I must leave to others, learned in such matters, to decide. There was a great controversy anent it in *The Times*, but no true decision appeared to be arrived at. If I am to give my own opinion on such an important subject, I myself am inclined to think that a gnat is a gnat—its bite being more venomous in very hot weather, and that a mosquito is a mosquito, each being perfectly distinct and separate from the other, and not to be converted the one into the other,

although belonging to the same family. Evening is the favourite time of the day for gnats to take exercise, when they also dine, enacting the part to perfection of blood-suckers.

99. *Golden Maxim*, by Dr John Brown, in his *Plain Words on Health*,\* which every FATHER should remember and act upon:—"You should also, *when the time comes*, explain to your children what about their own health, *and the ways of the world they ought to know*, and *for the want of the timely knowledge of which many a life and character has been lost*. Show them, moreover, the value you put upon health, by caring for your own." The italics are mine—wishing, as I most heartily do, to impress those particular sentences upon the memory of every father!

100. *Good Habits are best taught by Example*—by a mother's example. A child is best taught by a mother's example; to teach a child order, a mother must be orderly; to teach a child punctuality, a mother must be punctual; to teach a child neatness and tidiness, a mother must be neat and tidy; to teach a child industry, a mother must be industrious. Preaching will do no good to a child—however eloquent the mother may be; it is her example that

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\* London : Strahan & Co.

preaches the best sermons—the effects of which will last the whole of the child's lifetime—long after she herself has ceased to exist!

101. *Good Habits* are as easily bred, fed, and nurtured as *bad* ones: it, therefore, behoves a mother to beware how she form a habit in her child. Early habits of rising, for instance, are as easily formed as late ones; and how much more beneficial they are to health, long life and happiness. Sobriety is as easily established as drunkenness; truth as lying. Our habits rule our lives, either for good or evil! “Habit is second nature:”

“How use doth breed a habit in a man.”—*Shakspeare*.

102. *Good Health and Good Temper* are, as a rule, inseparable friends—they usually in a child go hand-in-hand together; indeed an affectionately disciplined child is seldom, if ever, cross, unless he be poorly; hence the paramount importance of cultivating good health; for good health may, in a child, be cultivated as readily as any flower that grows. The measure of life is health; the measure of happiness, as far as this world is concerned, is health; the measure of comfort is health:—

“Measure life

By its true worth, the comforts it affords,  
And their's alone seems worthy of the name, ..  
Good health, and its associate in the most,  
Good temper.”—*Courper*

103. *Good Wombs have Born Bad Sons*: so says Shakspeare; but, as a rule, good wombs have born good sons: our best and our greatest of men seem to have inherited their goodness and their greatness more from their mothers than from their fathers.

104. *Great Troubles*.—Great troubles, which come but seldom, can often be borne with equanimity: it is the petty every-day annoyances that worry and vex. The Rev. G. Monsell sweetly sings the following strain:—

“Little specks of daily trouble—  
Petty grievance, petty strife—  
Filling up with drops incessant  
To the brim the cup of life.”

The three grand remedies for all of which are—an abundance of fresh air, of active exercise, and useful occupation. These—and they are within the reach of all—will brace the nerves, will give courage to the mind, and will make the combatants come off victorious from the conflict. Mothers have many “little specks of daily troubles,” and many little worries, which fathers little dream of, and which require great equanimity for mothers to bear patiently. Woe betide their poor unfortunate children if patience be not vouchsafed to their mothers!

105. *Hand-in-hand*.—A father and a mother should,



in the training of their children, go hand-in-hand together, and not do—as many fathers and mothers do—pull two different ways. A child sees at once which way the stream runs, and takes the side that will give him the most pleasure—what does he know of, or care for, disastrous consequences? Union is strength—discord is weakness! The misfortune of it is, that many fathers are so absorbed in the getting of money that they utterly neglect their duties to their children; and, when they do interfere, the mother steps in and altogether objects to it. True it is, that the mother is probably right, and the father wrong—he knowing so little about his children, or their characters, or their needs; but still a judicious mother would not let her children see that the father and the mother were not at oneness with each other—that there was “division in the camp;” certainly not—for “a house divided against itself is sure to fall.” A father and a mother, then, should always pull together, and assist each other in the arduous duties—for *duties they really are*—of bringing up their children in such a manner that they may become in due time useful men and women—a credit to themselves, and a blessing to all around them.

106. *Happy Childhood.*—The happiest time of life is childhood, before sin has blotted and smutched a pure and innocent mind, and before care has

wrinkled and ploughed up his fair brow, and when all is blooming, bright, and beautiful:—

“That was a time, a blessed time,  
When hearts were fresh and young,  
When freely gushed all feelings forth,  
Unsyllabled—unsung.”—*Motherwell.*

Any thing that makes a child happy tends to make him healthy. Wonder is a predominant feature in every child's mind, and it is well to draw it out—

“To frame some ‘wonder for a happy child;’”

and to make him

“Happy as school-boy when his task is done.”  
*G. Knight.*

107. *Happy Once.*—We have all been happy once in our lives—or ought to have been—namely, in our childhood—the oasis in the desert—the fountain of water in a dry land—the rose blooming in the wilderness—the red-letter day of our existence:—“Well, I have been happy once; I have been a child!—I have been in heaven! I have stood in the smile, and lain in the arms of one of God's angels. I was the happy child of a gentle and loving mother.”—*Thorndale*, by William Smith.

108. *Hardy bringing-up of a Child.*—You should bring up your child more hardily than daintily, and

should induce him to like simple food, simple tastes, and simple amusements. He ought, when hungry, to enjoy a crust of bread as much as, or even more than, any dainty you could put before him, and he ought not, unless he be hungry, to eat; and an abundance of simple out-door amusement and exercise will help to make him as hungry as a hunter! Children nowadays are coddled and nursed in the lap of luxury. Such a way of bringing up a child is anything but right. A luxuriously brought up child is a painful sight to behold; he is totally unfitted to be buffeted about in this rough world of ours. A coddled child, looking as though he had come out of a band-box, without a hair out of place, and appearing the essence of conceit and sickliness, is not a desirable object to behold. How different to the hardy-brought-up child, looking as though he had come out of the hay field, with his hair all tumbled and tossed about, and his face glowing with health, and beaming with smiles. A coddled child looks the picture of sadness, while a hardy-brought-up child is the personification of fun—as jolly as a sand-boy! A child should be brought up hardy, but not fool-hardy. The hardy bringing-up of a child tends to produce the virtuous mind and the strong body, while the luxurious bringing-up of a child tends to deprave the mind and to debilitate the body—thus predisposing him to fall a victim to disease—to disease and to death!

109. *He's Gentle and not Fearful.*—This is what a noble boy should be—"gentle and not fearful:"—gentle as a lamb, and not fearful—but brave as a lion. These are the characteristics of a true gentleman ; and a gentle child ought to be a gentleman in miniature.

110. *Health*, although it be a man's most precious possession, is oftentimes by him recklessly squandered and frittered away, as though it were valueless. Many an one might truly be said

"To throw away the dearest thing he owned ;  
As 't were a careless trifle."—*Shakspeare.*

111. *Health before Appearance.*—A mother should think far more of the health than of the appearance of her child ; she should, for example, in sending her child to a child's evening party, not sacrifice—as some vain mothers do—his health to his appearance ; nor put on, in the winter time, when he has been regularly wearing worsted stockings, either silk or cotton stockings ; unless she put on, one over the other, two pairs of stockings ; but here again, as I have more than once observed, the vigilance of a mother, in every thing appertaining to the rearing of her child—both bodily and mentally—is most essential. Vigilance, vigilance, vigilance, should be a mother's watchword ! But vigilance involves both thought and trouble ! Of

course it does, and what does not, that is worth the having? Many people in this world like neither thought nor trouble!

112. *Health is Beauty.*—Health makes a plain child good-looking; it is utterly impossible for a perfectly healthy child to be ugly! Hence the importance of attending to health to redeem an ugly face—not only for a child, but for every one else besides! There is a bodily beauty, a mental beauty, and a moral beauty—each of which is mirrored on the face—constituting of itself a beauty of its own; while, on the other hand, there is a bodily ugliness, a mental ugliness, and a moral ugliness, each and all being stamped, in legible characters, on the countenance; but the two last are the ugliest of the three—in a child especially. Now the health of the body, of the mind, and of the morals may each and all, by management, by care, by vigilance, and by culture, be greatly improved; but, unfortunately, each and all are often allowed to go fallow, and to be over-run with noxious weeds—all for the want of proper cultivation.

113. *Health is Wealth.*—Soundness of mind and of body is more to be coveted in this world than any other and every other possession besides, or combined. All else, in comparison to the sterling metal—health—is base alloy. Everything, therefore, that human skill

and forethought can devise, should be done to promote and secure health. The great American philosopher—Emerson—truly says that “the first wealth is health.”

114. *Healthy and Happy*.—A child cannot be happy unless he be healthy; and if he be healthy, he is almost invariably happy. Health has more to do with happiness than many people suppose. Look at a healthy child! He is the very personification of happiness! Look at his counterpart—an unhealthy child! He is the image of misery, pinched, and crabbed and old-looking, and cantankerous! No; after all that can be said on the subject, there is nothing like health to make people happy, to make them handsome, to make them good-tempered, to make them amiable! Now all these facts point to one thing—the importance of a mother looking well after the bodily health of her child; if she does that, his mind will, at the same time, be benefited, and be ready to receive the mental culture which every child stands so much in need of:—“And so, if you don’t do all you can to make your children’s bodies healthy and happy, their souls will get miserable and cankered and useless, their temper peevish; and if you don’t feed and clothe them right, then their poor little souls will leave their ill-used bodies—will be starved out of them; and many a man and woman have had their tempers, and their minds and hearts, made miseries to

themselves, and all about them, just from a want of care of their bodies when children."—*Plain Words on Health*, by John Brown, M.D.

115. *Hearts after Leaps Ache*.—Some mothers keep their children in a state of constant excitement. Excitement causes weakness, and weakness causes excitement—they act and react upon each other. Some poor little children have their brains excited by sensational tales—for sensational tales have extended even to the nursery, and by a succession of large parties. With some mothers their children's brains are never allowed to be for one moment still. Now, this is folly in the extreme. The brain of a child requires much rest, and must have it if the child is to be well. The heart of a child is often made to leap—to palpitate—with excitement. A mother should ever remember that

“Hearts after leaps ache.”

116. *Heavy Meats make Lean Pates*.—Every mother, in the rearing of her child, should bear the above saying in mind. The wealth of a gourmand goes to enrich his ribs and not his brains—heavy meats making lean pates:—

“Fat paunches have lean pates ; and dainty bits  
Make rich the ribs, but bank’rout quite the wits.”

*Shakespeare.*

117. *Holidays*.—A boy's holidays, as they come but seldom, are more appreciated than they otherwise would be ; if the holidays were to last the whole year, they would become tame and unbearable. It is the admixture of work and of holiday that is so enjoyable :—

“ If all the year were playing holidays,  
To sport would be as tedious as to work ;  
But when they seldom come, they wish'd for come,  
And nothing pleaseth but rare accidents.”

*Shakspeare.*

118. *Home*.—There is a great difference between a house and a home ; or rather there is something of inestimable value superadded to a house to make it a home. A house comprises the building and the furniture ; but a home includes the kindly family affections as well—a home breathes an atmosphere of love ! A child should be made to feel that home is indeed home—the happiest place in the whole universe to him. Strive, therefore, by all the means in your power, to enable your child to realise the fact that he lives not simply in a house “ made with hands,” but, emphatically, in a home that has been sanctified and purified by love and affection.

119. *Honesty*.—A mother should instruct her child to be strictly honest in his dealings with his brothers and sisters—to understand the difference between *meum* and *tuum* ; which many children do not compre-



hend ; hence they get into the habit of pilfering—of picking and stealing. If the propensity were checked in early childhood, it would soon cease to exist, to the manifest advantage of their future morality and well-doing.

120. *Honey*, in olden times, was in great request ; it was a staple article of diet ; and, doubtless, was a valuable food—fattening, and warming, and, as an aperient, most useful. So highly was it then esteemed, that it was one of God's promises to his favoured people ; among other texts in the Bible, on the subject, is one very appropriate :—"A land flowing with milk and honey"—two of the most important articles of food then known. Sugar has now very much taken the place of honey ; nevertheless, honey, in certain cases—as, for instance, as an aperient for a babe—is far superior to sugar.

121. *Honour*.—There is nothing that improves a boy's character so much as putting him on his honour—than trusting to his honour. The sense of honour should be instilled into a child as soon as reason has sufficiently dawned upon him—the earlier the better. If a boy be dead to the feeling of honour, there is very little hope for him ; he is very likely to turn out—certainly not a gentleman—but a confirmed snob. A boy that always requires a person to look after him—

to spy out all his ways and his misdeeds—is far gone on the road to ruin—there is very little promise for the future. It is an admirable plan for a mother to put her child *en parole*, and to treat him as a gentleman, which such a plan is likely to make him; if it does not, no other will.

122. *Hope* sweetens the bitter cup of life. Hope is very contagious, and spreads like wildfire through a house. Hope is the characteristic of youth; if all else beside look gloomy and desponding, he is cheerful and hopeful—he “hopes on and hopes ever.”—

“ Hope springs eternal in the human breast.”

123. *Hunger the Mother of Impatience and Anger.*—This is a true saying, especially of a child; for if a child wait too long for his dinner, it makes him, for the rest of the day, cross and irritable; but a child should always dine punctually at one hour; a young stomach cannot fast with impunity; it looks for its meal at a certain time, and if it have it, it is satisfied; but if it have it not, the gastric juice gnaws the empty stomach and does injury. Punctuality, method, and order are three grand requisites for a child, and are most conducive both to health and to happiness.

124. *I saw his Heart in his Face* :—How true this

is of a boy's face, before the world has taught him to disguise his thoughts, his words, and his actions. The great charm of youth is ingenuousness: this trait in his character should, in every way, be encouraged; for so many grown-up people are so utterly false that it is difficult to read them aright:—

“ I do believe thee ;  
I saw his heart in his face.”—*Shakspeare.*

125. *Idiots and those akin to Idiots ought not to Marry.*—If a mother have a daughter either an idiot, or half an idiot, she ought not to allow such a one to marry. A man sometimes for money—for filthy lucre—marries a girl who is an idiot, or one who is akin to an idiot. Let a man, before committing such an egregious folly, beware! For such a wife is almost sure to produce a race of idiots! And the misfortune of it is—idiotic women are often very prolific!

126. *Ill Habits* are like ill weeds, the sooner they are eradicated, root and stem, the better; if they be allowed to grow, they will increase rapidly, and smother the flowers that are ready to spring up:—

“ Ill habits gather by unseen degrees,  
As brooks make rivers, rivers run to seas.”  
*Dryden.*

127. *Illness Brewing.*—A person oftentimes feels an illness brewing; he is labouring under a feeling of

*malaise* which he cannot shake off ; he has an impression that he must be worse before he is better ; and when illness does come, it sometimes brings relief, as then he is obliged to nurse himself, to use due means, to take proper rest, to become, as it were, a helpless babe, and resign himself in the hands of a doctor, and, if he be married, of an affectionate wife, —trusting that by such means all will soon be well, and that when he has tided through his illness (which he hopes by God's help to do) that he will feel better and stronger than he has done for a long time before —indeed, illness is sometimes like a thunderstorm—it clears and refreshes the air, it drives away gloom and heaviness, and brings back sunshine and cheerfulness. A patient often feels much better after a severe illness than he had done for some time previously : illness seems to clear the system from impurities, and sometimes even to rejuvenise it.

“ It is but as a body, yet, distemper'd ;  
Which to his former strength may be restor'd,  
With good advice, and little medicine.”—*Shakspeare*.

128. *Illness should be Nipped in the Bud.*—There is nothing like, on the very onset of an illness, calling in a doctor, and not waiting, as many do, until disease have gained a firm footing. A very little medicine will, at first, oft suffice to cure an illness ; which, after a time, much physic may fail to accomplish. A mother

therefore should call in a doctor to her child early, and thus save unnecessary pain, intense anxiety, and long confinement :—

“ Seek thy salve while sore is green,  
Fester'd wounds ask deeper lancing,  
After-cures are seldom seen,  
Often sought, scarce ever chancing :  
Time and place give best advice,  
Out of season, out of price.”

*R. Southwell, 1595.*

129. *Imagination.*—Who can vie with a child in imagination? The poet, the novelist, and the musician, each and all, fall far behind him in imagination. And why? A child has more imagination than reason—he gives reins to his imagination—reason being too weak to curb him—to restrain him. “It is always a most curious spectacle to watch a child alone at play, and see it contriving pleasures and mimic business for itself. It is marvellous what imagination does for this little poet, who works, not with words, but creates strange visions for itself out of sticks, and stones, and straws. Dive if you can into the urchin’s mind, and follow to its source that exclamation of joy and surprise which a mere nothing has called forth! It is a most curious spectacle. But when, at the same time, we call to mind that we ourselves have been just such another charming simpleton, there arises before us one of the most fascinating of day-

dreams which the grown-up man can indulge in. It is veritably a fairy land we are peeping into. Yes, we have all been fairies once. And now, as we go wandering back over the fields of memory, we stoop and pick up the acorn cups, and marvel how we ever crept into them, and found them, as we assuredly did, most rare and spacious habitations."—*Thorndale*, William Smith.

130. *Impartiality*.—Let a mother be consistent, impartial, and just; let her act not upon impulse, but upon principle; let her not overlook a fault one minute, and punish it with severity the next; let one child be treated with the same consideration as another; let even-handed justice be meted out to every one alike. A mother who does not govern each and all her children justly and impartially is neither loved, honoured, nor obeyed. Let there be no favourite in a family; it causes among the non-favoured discord and heart-burnings, and makes the favoured one overbearing and selfish; moreover,

"A favourite has no friends."—*Gray*.

131. *Impertinence*.—A child ought never to be allowed to be impertinent to his mother. If he be ever inclined to be so, it should be instantly checked. He should be taught to look upon his mother as a superior being—as one that it would be a kind of

sacrilege for him to say a saucy word to. A child, then, must be made to reverence his mother. How true is the old saying that "familiarity breeds contempt;" this old saw is particularly applicable in the relations of a child towards his mother.

132. *Independence*.—Let a child wait very much upon himself; do not let him be waited upon hand-and-foot by servants: it will make him a poor creature if you do. Besides, a child is never so happy as when he waits upon himself, and when he can be useful to himself and others. A spirit of independence should be instilled early into him—it will make him a manly little fellow; he will then truly know

"the glorious privilege  
Of being independent."—*Burns*.

133. *Industry*.—Encourage your child to be industrious, to knock about, never to be for one moment idle. Many boys and girls grow up to be of very little use either to themselves or to any one else besides; they are more than half-asleep; they are dead-a-live; they are cumberers of God's busy earth; and whether they live or whether they die, it matters but little, as far as this world is concerned—for they are of but little value! Man was not sent here for himself alone—for his own gratification—certainly not; but to be of use to his fellow-creatures; to be a link in the

chain where all the links are needed and necessary to each other; to work where workmen are in great request; to bear his share of the burden—where the burden is heavy, as it is in this world of sin and sorrow. The universe is full of idle men; and this is one reason why, among the working people, there is so much heart-burning and dissatisfaction against the rich—the busy bees hate the drones! I have seen many rich families, in consequence of the children being brought up in idleness, made poor. Idleness excites disease, brings on premature decay, and fills our churchyards with corpses. Idleness almost invariably leads to sin and to wickedness, and is therefore destructive not only to the body but to the soul! Truly, an idle man is a nuisance, a disgrace, and a curse! And the only way to make a man industrious is to begin from the beginning—begin from the beginning of life—from early childhood!

134. *Infliction of Pain.*—The infliction of pain often eases pain; as *bitter* medicines oft-times lead to *sweet* health,

“for ’tis a physic,  
That’s bitter to sweet end.”—*Shakspeare.*

135. *Ingenuousness.*—Frankness and openness should be encouraged in every child—he should be induced to tell all his little secrets to his mother; and if he



should ask his mother a question, she should, if possible, give him a plain straightforward answer ; but if he should ask a question—the answer being past his comprehension, the mother should tell him that he is too young to understand the answer ; but when he is older, she will explain it to him. Frankness and openness are best taught to a child by the mother herself being frank and open—every virtue is more effectually taught a child by example than by precept. Ingenuousness is one of the characteristics of youth. A boy who is not ingenuous is unnatural—a man before his time—and will probably turn out anything but a nice character.

136. *Injustice*.—A child dislikes injustice ; he is very quick in observing and in remembering it. He ought to be treated with even-handed justice ; for if he be not, it will spoil his character. A mother should never make of her children “fish of one and flesh of another ;” but treat them all alike and not make favourites—a favourite is much disliked by the rest of the children.

137. *Innocent Brightness*.—A babe’s face is innocent, because it is not yet smutched and blurred by sin ; it is bright, because he feels perfectly happy and contented—the face being the dial-plate of the mind ; he comes fresh, and pure, and bright from the hands

of his Great Creator ; hence his countenance beams with “innocent brightness :”

“The ‘innocent brightness’ of an infant’s face.”—*Keble*.

138. *Instinct*.—Children soon find out those who are fond of them ; they are true seers—they intuitively elect those that love them, and discard those that dislike them ; they have the instinct of the dog, and, like that faithful creature, take no pains to disguise their likes and dislikes : oh, what a pattern they are, in this respect, to grown-up people ! How true the poet sings :—

“And children know,  
Instinctive taught, the friend and foe.”

Instinct is near akin and more to be depended upon than reason itself : how the bee, for instance, lays up honey for the winter, when there are no flowers to extract it from and to sip ; how the swallow in the autumn leaves this country for sunnier climes ; how the dog, when he has eaten enough, extemporizes a pantry, and hides the bones for a hungry season ; how the rat leaves a sinking ship :—

“A rotten carcase of a boat, not rigg’d,  
Nor tackle, sail, nor mast ; the very rats  
Instinctively had quit it.”—*Shakspeare*.

139. *Intercourse with Neighbours’ Children*.—Association with a neighbour’s badly-managed children

ought never to be permitted—more mischief, by allowing such intercourse, may be done in a day than a year may rectify. A child, moreover, is a great copyist, and is more likely to imitate—as naughty boys are often very agreeable—a bad example than a good one; and, unfortunately, there are far more badly-managed than properly-trained children in the world. A child should have his pure mind kept from contamination, or otherwise a fire will burn within him that will never be quenched. How graphically does the Bible speak of the effects of evil companions:—"Can a man take fire in his bosom and his clothes not be burned?" *Proverbs.*

140. *Joy and Temperance and Repose* are, especially to a child, invaluable medicines: *joy* maketh a merry heart, and "a merry heart doeth good like a medicine;" *temperance* is often a splendid substitute for the swallowing of physic; and *repose* is nature's medicine—"a balm for the weary," and "a balm for every woe." Longfellow quaintly, but truly sings:—

"Joy, and Temperance, and Repose,  
Slam the door on the doctor's nose."

141. *Judgment*—How important it is that a mother, of all people in the world, should have judgment. The fate of her child often depends upon it; for one false step often leads to destruction. How fit and

proper it is that she frequently offer up to Almighty God that beautiful prayer,—“Give me a right understanding in all things.”

142. *Just as the Twig is Bent the Tree's Inclined.*—The power of habit certainly is most strong and unbending, and proves the importance of early training. If a child contract bad habits or good habits,—either the one or the other become a second nature to him, and are never eradicated; hence the importance that good habits alone should be instilled into his mind: for,

“Just as the twig is bent the tree's inclined.”—*Pope*.

143. *Justice.*—Fair dealing and no partiality ought to be the motto of every mother. A child loves fair dealing, and ought to have it. A child is very sharp-sighted and sharp-witted, and detects partiality, and dislikes the favoured one. No: even-handed justice should be meted out to all—to children especially. “A clear stage and no favour” should, in the culture and training of a child, be ever remembered.

144. *Keep your Head Cool and your Feet Dry* is an old saw worth remembering. “Keep your head cool;” hence the folly of allowing a girl to wear false hair and frizettes—false hair and frizettes heating the head unmercifully and causing headaches, confusion of

ideas, and neuralgia. "Keep the feet dry;" hence the importance of changing, as *quickly as possible*, the damp boots and shoes of your child for dry ones—damp boots and shoes being fruitful—the most fruitful—sources of nearly every disease that "flesh is heir to."

145. *Keeping the Reins in a Mother's own Hands.*—A mother ought not to give up the reins to her servant; if she give up the reins, she gives up power and authority—both of which are essentially necessary for a mother to possess; she must, in every sense of the word, be mistress in her own household. A child is very quick in perceiving who "rules the roast"—who is, what is vulgarly called, "the cock of the walk"—who is the ruler, and whom he must obey, and acts accordingly. It is always a sorry sight to see "a beggar on horseback," and if a servant usurp her mistress's privileges, and be allowed to take the reins into her own hands—be allowed to be mistress, or to act as one—they are much the same things—you will, of a surety, witness such a spectacle—and see "a beggar on horseback."

146. *Kicking against the Pricks.*—Some mothers delight to kick against the pricks—to be like an imprisoned bird who beats his wings against the wires of his cage—hopelessly hoping thereby to gain his liberty. Now, "what cannot be cured must be endured," and

"it is of no use grieving over spilt milk" If grieving, for instance, could restore a child to life, it would be well to grieve with all one's might; but as it will not, there is no use in "kicking against the pricks."

147. *Knives and Bows and Arrows* are favourite playthings with a child; but a sensible mother will never allow her child to have them, as he may maim himself with the one, and may shoot a companion's eye with the other. Oh! the folly of an over-indulgent mother—affection seems to blind her better judgment; but a reckoning day will assuredly come, in which she will have to pay a heavy penalty for her over-indulgence, and for every other folly and weakness she commits in the rearing of her child. This is a gloomy picture, but alas! it is painted from the very life!

148. *Knowing the Worst*.—Uncertainty is most painful to the feelings, depressing to the spirits, and harrowing to the mind. How beautifully Shakspeare describes "knowing the worst," as it is called:—

"When remedies are past, the griefs are ended,  
By seeing the worst, which late on hopes depended.

149. *Knowledge and Wisdom*.—A mother ought to make her children wise by observation, and, at their tender age, not give them knowledge by book-learning.

Wisdom is far before knowledge; is far more useful; indeed book-learning—book-knowledge—to a child is often worse than useless—it is injurious both to bodily and mental health. What is more unnatural than to see a child “a book worm?” Such a one is likely to become, when a man, “a bookish blockhead.”

“Knowledge and Wisdom, far from being one,  
Have oft times no connexion. Knowledge dwells  
In heads replete with thoughts of other men;  
Wisdom in minds attentive to their own—  
Knowledge a rude unprofitable mass,  
The mere materials with which wisdom builds,  
Till smoothed and squared, and fitted to its place,  
Does but encumber whom it seems to enrich.  
Knowledge is proud that he has learnt so much,  
Wisdom is humble that he knows no more.”

*Cowper.*

150. *Labour Physics Pain.*—The sun puts out the fire; a great grief chases away a little one—“great griefs medicine the less”—

“Even as one heat another heat expels,  
Or as one nail by strength drives out another;”

the pain of the surgeon’s knife swallows up the anguish of the disease; the dentist’s forceps, just before they are applied to a decayed tooth, drives away the toothache—a great pain physics the less! The pleasure of an author whilst writing his book drives away pain,—

“The labour we delight in physics pain.”—*Shakespeare.*

151. *Laughter*.—Encourage your child to be merry and to laugh aloud : a good hearty laugh expands his chest, and makes his blood bound merrily along. ' Commend me to a good laugh—not to a little sniggering laugh—but to one that will resound through the house ; it will not only do your child good, but will be a benefit to all who hear, and be an important means of driving the blue-devils away from a dwelling. Merriment is very catching, and spreads in a remarkable manner—few being able to resist the contagion ! A hearty laugh is delightful harmony ; indeed it is the best of all music ! A merry laughing child makes a cheerful countenance, and a cheerful countenance is the finest cosmetic and beautifier in the world ! Moreover, " a cheerful countenance doeth good like a medicine," and is, decidedly, the pleasantest of all medicines—causing neither wry faces nor qualms in the administration thereof. There is great philosophy in a laugh :—a laugh sets the digestion to work, it drives off crude humours from the brain, it converts black blood into red, it makes the heart sing with joy. " A ' good laugh,' as they say, dispels the vapours, inflates and oxygenates the lungs, promotes and improves the circulation, and gives a helping hand to the heart. It is a medical fact that people of cheerful disposition enjoy better health than the saturnine." (*Court Circular*).



“I love it—I love it—the laugh of a child,  
 Now rippling and gentle, now merry and wild;  
 Ringing out on the air with its innocent gush,  
 Like the trill of a bird in the twilight's soft hush;  
 Floating up on the breeze like the tones of a bell,  
 Or the music that dwells in the heart of a shell.  
 Oh! the laugh of a child, so wild and so free,  
 Is the merriest sound in the world for me.”

*Isabel Athelwood.*

The finest digestive, then, is a good laugh; the greatest enemy to care is a good laugh:—

“Care to our coffin adds a nail, no doubt,  
 And every grin, so merry, draws one out.”

*Dr Wolcott.*

Man is said to be the only “risible animal” in the world; brutes do not laugh; the hyena's is not a laugh, but a demonstration of anger and of rage. Parrots mock laughter, but it is only a sham, and no real laugh—it is a scream and not a laugh at all; but the hearty laugh of a child has gusto in it—is a ringing laugh, and is an indication of joy and happiness, and of a heart brimful of merriment.

152. *Laugh and Grow Fat*, is a true saying, and the converse—grieve and become thin—is equally true: the reason being that laughter is good for the digestion; hence people who laugh become fat; while, on the other hand, grief is bad for the digestion; hence persons who grieve become thin. A laughing child is

usually a fat child ; while a cross child is generally a thin child—such an one as the latter is said to cry all the flesh off his bones !

153. *Legends for a Child.*—The old-fashioned nursery legends were, for a child, far more suitable and better adapted to his intellect than the modern ones now are ; the latter are “ too clever by one-half ;” they require the brains of a man to understand them ; they tax a child’s intellect, and thus weaken it. The old-fashioned legends were “ sublimely sweet and serenely gay :”—

“ But hail, ye mighty masters of the lay,  
 Nature’s true sons, the friends of man and truth !  
 Whose song, sublimely sweet, serenely gay,  
 Amused my childhood, and inform’d my youth.  
 O let your spirit still my bosom soothe,  
 Inspire my dreams, and my wild wanderings guide !  
 Your voice each rugged path of life can smooth ;  
 For well I know, wherever ye reside,  
 There harmony, and peace, and innocence, abide.”

*Beattie.*

154. *Liberty-hall* is all very well when a child is in his play-room, in his play-ground, and out-and-about at play ; but it must not be liberty-hall with him in the drawing-room or in the dining-room—he must not make a bear-garden of such places—there he must behave himself like a gentle child. A little wholesome discipline is necessary for a child, as it is for every one

else. He must have it some time of his life—sooner or later ; if his parents do not give it him as a child, the world will give it him—roughly too—as a man. A child should be early taught that there is a time for him to be rough and to kick up his heels—head-over-heels, if he like, in the performing of somersaults ; and a time for him to be gentle—a gentleman. A silly mother may say,—“A child must be a child, and do, at all times, what he pleases.” If she live long enough, she will find out her mistake—that the world will not let him do what he pleases ! It is most cruel to a child for a mother not to bring him up with discipline—with discipline tempered with kindness.

155. *Life of Childhood*.—The life of childhood is the bright page of a child's history—his red-letter day—the oasis in the desert of his existence—the sunshine of his life ! If all this be true, how necessary it is that everything should be done to conduce to such a bright state of things—that a child should, in every way, be made a joyous happy being, and that no unnecessary tears should bedim his eyes. Times will come—alas ! too soon !—when clouds will o'erspread the horizon of his life ; but until then, let all unnecessary sources of grief and sorrow be, as much as possible, removed from him. It should be said of such an one, during his childhood, that

“He makes a July's day short as December.”—*Shakspeare*.

156. *Life a Joke*.—Life's a joke with some people ; but really life is no joke with a mother ; that is, if she do her duty. Life with her is a stern reality, and is full of stubborn facts that require all her energy and skill to master. Truly life with a mother is no joke !

157. *Life in Youth* is very charming ; it is as bright as a long summer's day ; it is a sky without a cloud ; it is a rose without a thorn ; it is a sweet without a bitter ; it is pleasure without its usual sting :—

“Life is the rose's hope while yet unblown ;  
The reading of an ever-changing tale ;  
The light unlifting of a maiden's veil ;  
A pigeon tumbling in clear summer air ;  
A laughing schoolboy without grief or care,  
Riding the springy branches of an elm.”

*Keats.*

158. *Like cures Like*.—How often it is necessary to give pain to cure pain, to give an aperient to cure a purging, to give a vomit to cure a sickness, to give a wound to cure a wound,

“For with a wound I must be cured.”

*Shakespeare.*

159. *Like the Flesh of a Little Child*.—Now this much depends upon whether a child's flesh be kept dirty or clean. If a child's flesh be kept clean by daily ablution, there is nothing more sweet and lovely ; but if, on the other hand, he be only bathed once a

week—on Saturday night—as many unfortunate children only are—there is nothing more foul and disgusting than a child's flesh. A dirty and unwashed child is repulsive alike to the eye and to the nose. A dirty child is the unhappy victim of either an ignorant or of a negligent mother. However dear house-keeping now is, soap is cheap and water is cheap, and, therefore, there is no excuse in the way of expense.

160. *Little Pains and Little Pleasures.*—How true it is that life is made up of little things—of little pains and of little pleasures—of little acts of kindness and of little words of love! Longfellow sweetly expresses the sentiment in the following lines:—"But the life of man in this fair earth is made up for the most part of little pains and little pleasures. The great wonder-flowers bloom but once in a lifetime." Such being the case, it is the duty of a mother "to despise not the day of small things," and not to trust to servants; but to look well herself into every matter concerning her child's happiness—however trivial they might appear. A mother should, with regard to her child, remember that

"Little deeds of kindness,  
Little words of love,  
Make our earth an Eden,  
Like the heaven above."

161. *Little Things*.—A fashionable lady is difficult to please ; she is satiated with pleasure ; it has turned to ashes in her mouth ; it palls upon her jaded senses ; all “the sweet bells jangled, out of tune, and harsh.” It is quite refreshing to turn away from such a picture, and to mark a child in his play, to participate

“With a child’s pure delight in little things.”—*Trench*.

162. *Living on the Fat of the Land* is quite unsuitable for a child. Living on the fat of the land will fill him with humours and with disease. Living on the fat of the land will make him indolent and luxurious, will take away his freshness, will enervate him, will spoil his character, and will take all goodness out of him. No ; a child wants simplicity of living, and must, if he is to be well, have it—a child’s wants are but few. Luxurious living is a bitter enemy to him, and will poison the very springs of his life. Unfortunately in this our day, living on the fat of the land is, even among children, becoming too much the custom. England is now very prosperous ; she is beginning to be like Rome was in her great prosperity—in the zenith of her power ; and if England does not beware and take warning in time, she will have the fate of Rome—and fall from her pinnacle of greatness—which may God in his great mercy avert !

163. *Loss of Appetite*.—When a child is ill, he

usually loathes the food he liked in health; indeed the loss of appetite is generally one of the earliest symptoms of his being ill; and return of appetite—especially to the food he is partial to when well—is the earliest harbinger of his renewed health :—

“ But, like in sickness, did I loathe this food,  
But as in health, come to my natural taste.”

*Shakspeare.*

164. *Lotharios*.—A mother who has marriageable daughters ought not to countenance “ a gay Lothario ” in her house. The misfortune of it is, that such a man is often very fascinating, and consequently very dangerous, and has great power in winning the affections of a simple, innocent girl. What can such a girl know of the antecedents of such a man? If he be agreeable to her, that is all she can understand. The mother should therefore step in to her daughter’s rescue, and snatch her from almost certain ruin; and this can only be done by a mother not allowing a *fast young man* to enter her house—by utterly shunning his acquaintance. If profligates were never allowed to enter respectable houses, such unblushing wickedness would cease to be so common; but really, vicious men are often made the most of in society—fashionable society being rotten at the very core! The Bishop of Manchester made, the other day, at a meeting at Manchester, the following (among many other)

judicious remarks—which I cordially endorse:—  
 “There is,” says the Bishop, “a great cry at present about women’s rights. He wished women to enjoy all the rights that possibly belonged to them; but he would remind them of the great maxim, ‘*C’est la femme qui fait les mœurs.*’ Not only did they form the manners and morals of children, but when they were grown up it was still women who must purify the moral atmosphere around us. If women were determined that no vicious or profligate man, no ‘gay Lothario,’ should be admitted into the sanctuaries of their drawing-rooms—if they were determined to keep their sons pure, and did not wish to have them, as many fashionable mothers liked to have their sons, fast young men, there was a power in the hands of women to redeem society from all those evils which he wished they would wield with the weight which God had placed in their hands.”

165. *Love*.—Let a child breathe only an atmosphere of love; let him be ruled by love; let him, when in the wrong, be guided aright by love; let his lessons be dictated by love; let love be the foundation and the top-stone of his very existence. *With* love, everything that is good and great and noble might be accomplished; *without* love, life will be a miserable failure; but of all earthly love, the love of a mother stands pre-eminent, as first, as best, as purest, and as holiest:—

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"A mother is a mother still,  
The holiest thing alive."—Coleridge.

God help the poor child who never knew a mother's love—whose mother died in his infancy !

166. *Love of Children.*—Truly the love of children is planted deeply in woman's heart—it is part and parcel of her very existence. "The love of children is woman's instinct."

167. *Love covereth all Sins.*—How true this is, more especially as applied to a mother. Love with a mother covereth all the sins of her child. A mother is not blind to the faults of her child—she sees them, perhaps, more clearly than others do ; but she will not publish them to the world ; she conceals them from the observation of others—she hides them—she covers them—"Love covereth all sins."—*Proverbs.*

168. *Love Seeketh not itself to Please.*—What a beautiful description this is of love—more especially of a mother's love for her child. "Nor for itself hath any care : " A mother who loves her child, cares not for herself—she makes herself of secondary consideration—all her care is for him. "But for another gives its ease : " How true this is of a vigilant mother—she thinks nothing of her own ease, of her own

comfort—provided she can give ease and comfort to her child. “And builds a heaven in hell’s despair :”. How graphically this is told. When all the world besides despair of her child, as he grows to man’s estate, she alone is hopeful; she hopes on and hopes ever. She alone “builds a heaven in hell’s despair!”

“Love seeketh not itself to please,  
Nor for itself hath any care,  
But for another gives its ease,  
And builds a heaven in hell’s despair.”

*W. Blake.*

169. *Luxury*.—Do not bring your child, however rich he might be, up to luxury; make him simple in his habits and in his pleasures—there is a beauty in simplicity. Luxury is a heavy yoke—grievous to be borne! Besides the more luxury a child has, the more he will require—wants beget wants; until, at length, he will become a poor, wretched, artificial imbecile, fit only to be caded and cottoned up in warm enervating rooms; but totally unfit to be buffeted about—as is good for him—in this rough world of ours. “Luxury is an enticing pleasure, a bastard mirth which hath honey in her mouth, gall in her heart, and a sting in her tail.”—(*Hugo*.) Luxury is the penalty of riches; a frequent cause of barrenness in a wife; and, even if she have a family, the child is usually puny and sickly—luxury had, while he was in his mother’s womb, so severely damaged him, as to have

well-nigh killed him ! Luxury is a bed of roses, full of thorns ! Luxury cries out "peace, peace ; when there is no peace." Luxury is one of the plague-spots of England ! Luxury is the parent of many vices and of numerous diseases ! Truly luxury is a mistake, a misfortune, and a curse ! Those are beautiful words of St Paul, "I keep under my body, and bring it into subjection ;" but how can the body be kept under, and be brought into subjection, if it be nursed in the lap of luxury ! It is totally impossible ! you may as well expect "to gather grapes of thorns, or figs of thistles."

170. *Lying Lips* are, in a child especially, an abomination. The devil was a liar from the beginning, and a lie is the devil's spawn ! The kindly-disciplined, fearless, manly boy scorns to tell a lie ; it is the ill-disciplined, cowardly sneak, that resorts to such meanness :—

" Cowards tell lies,  
And those that fear the rod.  
Nothing can need a lie ;  
The fault that needs it most  
Grows two thereby."

171. *Maiden*.—Shakspeare gives a charming description of a maiden—it is a beautiful piece of word-painting, so different in its outline, and in its colouring, to the present "girl of the period," that we might

well exclaim, "Look here, on this picture, and on this :"—

"A maiden never bold ;  
Of spirit so still and quiet, that her motion  
Blushed at herself."

172. *Manners*.—Good manners should be early instilled and cultivated in a child. A gentle manner is very fascinating ; while a churlish manner is very repulsive. Good manners are before a handsome face—the one is lasting, while the other is oftentimes evanescent ; besides, people may become tired of a handsome face, but good manners never tire. Good manners are a passport in society, and usually determine a man's success in life. Many people can judge of a person's manners, who cannot of his abilities. A good man is often marred by his bad manners ; he is of "a better nature than he appears by speech." Good manners, combined with good sense and good feeling, are irresistible. "Good manners are the blossom of good sense, and, it may be added, of good feeling ; for, if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners."—*Locke*.

173. *March, April, and May*, are the three most trying months of the whole year—especially to the

delicate. Our forefathers, when they made the following distich, were well aware of the fact:—

“ March will search, April will try,  
May will tell to live or die.”

This couplet speaks very truly—especially of a consumptive patient. May, in that fell disease, is the most dangerous month of all the year—the sun being very hot, and the wind being often very cold and piercing, and frequently either easterly or north-easterly. How true—as exemplified in the May of 1872—is that line of Goldsmith,—

“ But winter lingering chills the lap of May.”

174. *Masters*.—A child must, from an early age, be made to understand that “we cannot all be masters,” and that he himself must be in subjection—subject to his parents! Children, now-a-days are, unfortunately, often allowed to be *the* masters; with what results, let the after career of many men and women testify!

“ We cannot all be masters.”—*Shakspeare*.

175. *Meal-time*.—A child should be early taught to behave well—like a gentleman—at meal-times. There is something very annoying to witness a child asking for every thing on the table, chattering like a magpie, and fingering the salt-cellars, the spoons, and the napkins, like a little monkey. He ought never to be allowed to ask for any thing on the table

—his parents are the only fit and proper persons to decide what is good for him. A child who is consulted on what he has to have for his dinner, and helped to the titbits and the dainties, is sure to grow up an epicure; and if an epicure, he will be one deeply to be pitied. Most perfect order and decorum, as far as a child is concerned, should reign at the dinner-table. Chatter and worry at meal-times sadly interfere with digestion, and will often make a good, wholesome dinner to disagree. If a child, then, should show symptoms of misbehaving himself at meal-times, let it be at once nipped in the bud, and then much discomfort will assuredly be averted.

176. *Medicines are not meant to Live on.*—Every mother who is fond of quacking her child should remember this old and useful adage. In various complaints—diet, fresh air, and exercise are by far the best remedies; but unfortunately some mothers are such inveterate quacks that they are never happy unless they are dosing their unfortunate children with some vile and nasty mess of their own compounding! Such children are deeply to be pitied—they are invariably sickly and delicate, and are made really patients of—requiring the aid of an experienced doctor to set them right again. Medicine acts upon a healthy child as a poison! Quackery, then, in a mother, is a most dangerous propensity!

177. *Mildness governs better than Anger.*—How true, as regards a mother and her child, is this adage. A gentle mother, who is firm withal, has immense influence in governing her child and her household—she rules by love; while a passionate mother has little influence in governing her child and her servants—she rules by fear. Love is enduring and ennobling; fear is short-lived and debasing. Love promotes candour; fear fosters deceit. Love strengthens; fear weakens. Love raiseth up; fear casteth down.

178. *Milk Sop.*—A child who is brought up a milk-sop is not well fitted for this rough world of ours. A child should first of all be made healthy—this is of paramount importance to every child—and when he be once strong, he should be brought up rather hardily; than otherwise; he should be made to rough it; to live on plain, simple fare; and to be more than half his time in the open air; and not to be

“A milk sop, one that never in his life  
Felt so much cold as over shoes in snow.”  
*Shakspeare.*

179. *Mischief.*—There are two kinds of mischief—one arising from the effervescence of a child's spirit, and the other from the love of doing injuries. The first may be called *innocent mischief*—doing no real harm to any thing or to any one; while the other may

be styled *wilful mischief*—such as scratching and cutting costly furniture, and teasing and tantalising and pinching and hurting a companion. Now, the one should, in every way, be encouraged, for a child should be as mischievous as a little monkey—which he somewhat resembles ! but the other—the *wilful mischief*—ought never to be allowed, as it will grow upon him, and make him a dangerous character. A foolish mother may say,—“ Oh, a child must not be thwarted in every way—he must be manly !” I reply,—He must be thwarted in his evil propensities, and there is nothing manly in doing wilful mischief, or in giving pain.

180. *Model Child*.—I dislike exceedingly a model child—a very good little boy as he is called—one who never gets into mischief, who never does wrong, and who will sit at a table, like an automaton, for hours without stirring or without kicking up a rumpus ! He is a sad spectacle to behold, and generally turns out to be either a sneak, or a fool, or a humbug. No : give me a child full of life, and fun, and frolic ; although he might at times be troublesome, he is “ a broth of a boy,” a manly little fellow, and one who is likely to fight his way in the world, to do good service, and to come off from the conflict victorious. I do not mean to say that a child is never to be checked in his merri-ment, in his roguery, and in his innocent mischief, and



to do always what he chooses, without let or hindrance—certainly not; he is to be kept in proper bounds—the means used for the purpose being love, firmness, and discretion—three grand instruments necessary for the bringing up of every child.

181. *Moderation in Diet.*—A child should be early instructed in moderation—moderation in eating is especially necessary to be taught to a child; for many of the diseases of a child are brought on by stuffing him. He requires, of course, plenty of food; but then it should be plain, simple food; and if it be that, he is not likely to eat gluttonously. It is luxurious food that usually induces a child to eat too much—more than his stomach can digest, and thus it makes him sick and ill: “Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.”—*Proverbs.*

182. *Mollet-coddle.*—A child should be encouraged to be manly and not be made a mollet-coddle. Some boys are brought up more like girls than boys—being tied to their mother’s apron-strings: such boys are deeply to be pitied, and are quite unfitted for the rough world they will have to struggle in.

183. *Mother and Child.*—It is a charming sight to watch a young mother and her child going through

their exercises of love, having their game of play—their eyes the while laughing and “discoursing sweet music”—

“ There is a sight all hearts beguiling,—  
A youthful mother on her infant smiling,  
Who, with spread arms and dancing feet,  
And cooing voice, returns its answer sweet.”

*Joanna Baillic.*

184. *Mother's Company.*—A mother's company is more needful to the well-being of her child than aught else besides : half, at least, of every day should be devoted to him. There is nothing in the world that will compensate for a mother's absence—her presence to her child is necessary to his very existence.

185. *Mother Herself.*—An old divine quaintly remarks that a Christian requires to be washed, to be fed, to be clothed, and to be held by Christ ! How truly this applies to an infant and his mother ; and who so proper to wash, to feed, to clothe, and to hold her own child as the mother herself ? It does not do to trust a child to hirelings to perform such offices ; they are not, as a rule, to be trusted ; and he is too precious to run the risk of being either neglected or ill-used ; one or other of which is almost sure to be the case if the mother herself be not head-nurse :—

In Rome's majestic days, long fled by,  
Did not her mighty dames sing lullaby ?

No mean-bred hag then nurs'd the guiltless child,  
 No kitchen slang its innocence despoil'd;  
 'Twas deem'd a glory that the babe should rest  
 In slumbering beauty on the mother's breast;  
 But England's mighty dame is too genteel  
 To nurse, and guard, and like a mother feel."

*R. Montgomery.*

186. *Mother herself Head-nurse.*—Blessed is that child whose mother is herself the head-nurse to him, who is a partaker of all his joys, a playmate of all his games, a listener of all his prattle, a sharer of all his trouble, and a soother of all his grief; blessed is that child who has

"Every tear kissed off as soon as shed."

*Rogers.*

187. *Mother's Responsibility.*—A mother's responsibility is great. She requires "the wisdom of the serpent and the harmlessness of the dove" to rear and train her children aright—to fit them for this world and to prepare them for eternity. But how many mothers undertake the responsibility without forethought and without preparation—fancying that instinct and mother's love will make them quite capable of their duties! Alas! they will soon find out their error, and, when too late, rue their folly!

188. *Mothers and their Lady Friends and Counselors.*—A mother should be most cautious in whom

she consults, as a friend, about the management and the training of her children. The friend consulted is often as ignorant as the mother herself—the blind leading the blind—both blundering together in the darkness! A mother should endeavour to select as her consultant—if such an one can be found—a sensible woman—one who has had experience in the bringing-up of children—and who has succeeded—the proofs being that her children are *healthy* and *good*; for these proofs, after all, are the best criterions of judicious management and of sensible training. Such a friend, to a mother, is most valuable, and must be courted and esteemed accordingly; for true it is, that no one stands so much in need of a trusty counsellor than does a mother—a young mother especially:—

“Deliberate on all things with thy friend:  
 But, since friends grow not thick on every bough,  
 Nor every friend unrotten at the core,  
 First, on thy friend, deliberate with thyself;  
 Pause, ponder, sift, not eager in the choice;  
 Judge before friendship, then confide till death;  
 A friend is worth all hazards we can run.”—*Young*.

189. *Mothers often Err from Ignorance* in the bringing-up of their children; hence the importance of popular works to instruct them in their duties. If love alone would make children strong and healthy; if love alone would train their minds aright, then children would, in mind and body, be all that could be desired; but,

alas ! love alone is not sufficient for such purposes. A mother herself has to turn student, to go through a regular course of study on such subjects—she has to learn before she be fit to teach and to act—how aright to nurture and to take care of children's bodies, how properly to cultivate and to train children's minds !

190. *Mothers should be Watchful.*—A mother should be watchful, as watchful as a sentinel when on some life or death enterprise ! Blessed is that child who has a watchful mother ! Nearly all the troubles that a poor child encounters in this world arise from a mother's carelessness—from a mother not being watchful—from a mother grossly neglecting her duty.


191. *Mothers sometimes put their Children before their Husbands.*—Now, this is a wrong system altogether ; it injures the child, and robs the father of his lawful affection and supremacy. The father should, of course, be made the *first* consideration—he being the head of the household and the author of the child's existence. A child should be made to look upon his father with the greatest reverence and affection ; and the mother should do all she can to uphold his authority in the eyes of his child. The child should be made to understand that it is impossible for the father to do wrong. Unfortunately in these days the children are made the first consideration,

and, as they grow older, rule the household, and become regular tyrants, and, in consequence, lose all affection and respect both for their father and for their mother; for if they fall from their allegiance from the one, they are sure to fall from their allegiance from the other. The world is full of undutiful children, and it principally arises from the cause I have just enumerated. I cannot, therefore, speak too strongly in the matter, nor call too energetically on a mother to abate the evil, for it is emphatically *a mother's question—a mother's province*.

§ 192. *Mother's Smile*.—A child frequently needs the smile of his mother to cheer and to comfort and to sustain him in well-doing. The smile of a mother is like manna in the wilderness, like water in a thirsty land, like sleep to the weary, like home after a hard day's work—cheering and refreshing! What than a mother's smile is more sweet at the moment and more precious in the remembrance—even when Time has whitened the hair and wrinkled the brow? Blessed are the days of childhood! Blessed is the remembrance of a mother's smile! How many a time has the recollection of a mother's endearing smile restrained a man from wickedness and kept him in the paths of virtue!

193. *Mothers who are Quacks*.—A mother who is

a quack is always looking out in her child for some symptom that she might prescribe for: if the child have the slightest cough, he must instantly have a dose of squills or of ipecacuanha; if his bowels have been one whole day without being opened, he must have either a dose of castor oil, of syrup of senna, or of rhubarb and magnesia; if he have been at all restless at night, he must have a dose of composing medicine; if he have eaten anything that has disagreed with him, and have, in consequence, a little flatulence, he must have a dose of "wind" mixture; if he complain of any little ache or pain—in his toe, for instance—he must have it rubbed either with camphorated oil or with some wonderful nostrum of her own composing! The nursery cupboard or the nursery mantle-shelf, perhaps both, are crammed full of bottles of physic, quite enough, in some instances, to furnish completely an apothecary's shop. Now, all this is folly in the extreme—it is worse than folly. It is criminal; for she poisons—she slowly poisons her poor unfortunate children! If a child be really poorly, let a doctor be sent for—he is the proper person to apply the remedies. A quacking mother is a misfortune to her child, and makes plenty of work for the doctor—the only person that can be benefited. Depend upon it, that if a child be physicked for every little ail or ache, that child will be a delicate child, and will be very often on the sick list! Physic is not intended



for healthy children—it should be kept for what it is necessary for, and for which it is a blessing—real illness !

194. *Mothers who are Querulous and Fault-Finders.*

—A mother who is querulous is sure to make her child querulous—and if querulous, "cross and most disagreeable." Nothing goes right with some people; it is either too hot, or too cold, or too damp, or too close, or too windy, or too anything else except what it really is ! Nothing in her querulousness is right or proper, or what it should be—the world, with her, seems turned topsy-turvy ! Now, a mother should teach a child to take everything as it comes, and to look upon everything on the bright side; but how can this be done, if the mother herself be always querulous and fault-finding ? Impossible ! Truly a querulous mother almost always makes a cross, disagreeable child !

195. *Mothers who overlook their Children's Faults.*

—A mother who overlooks her child's faults is sure, sooner or later, to be punished for her gross dereliction of duty. A mother is, or ought to be, the captain of her child,—and should enforce discipline—not with severity—for that would only defeat its proper ends—but with love and kindness; but discipline must be her watch-word ! If a boy is to turn out a noble character, he must, from early childhood, be taught



discipline. Discipline, when tempered by kindness, and assisted by common sense, is the best teacher of a child in the world !

196. *Mountain Air* is very exhilarating ; more especially if it be in the proximity of the sea : the mountain air and the sea breezes being a combination unsurpassable. What can be more charming and delightful and inspiring than mounting the hills on a clear beautiful sunny morning, and listening to the larks soaring to the skies and trilling forth their matin roundelays ? The higher the climber mounts the hill, the fresher and stronger he feels :

“ But on and up, where Nature’s heart  
Beats strong among the hills.”—*Milner*.

How truly might one who is breathing mountain air exclaim,—

“ I drink the air before me.”—*Shakspeare*.

197. *Muscular Christianity* is now in vogue, and a splendid fashion it is. A man will make none the worse Christian for having a well-developed biceps and deltoid. A man who is strong can be of use to his fellow-creatures, and will be able to fight, as it ought to be fought, the BATTLE OF LIFE ; while a poor puny wretch of a man—one who is not physically half a

man—is unable to assist either himself or others; he is almost sure to be selfish, and to think only of his own health—of his pains, aches, and infirmities. Whoever heard of a hypochondriac being of much service to his fellow-men? The thing is impossible! If he had the will, he has neither the strength nor the ability. The pride of a man is in his vigour of body and in his power of intellect! If this be true, and it cannot be gainsayed, how important it is that a child should, by every available means, be made strong: it is of very little use to begin except at the beginning.

198. *Music*.—Every child, both boy and girl, should be taught music betimes—vocal music especially. Singing does good in many ways both to the body and to the mind. To the body: it expands the lungs; it sweetens the voice—and what is more pleasing to listen to than a well-modulated voice? it improves the pronunciation—which, with many children, sadly wants improving; for how wretched their pronunciation usually is; it benefits the digestion; it encourages the circulation; it is a great enjoyment. To the mind: it does good to the mind; it is refining and ennobling to the mind, as well as invigorating and bracing to the body; and is, of all accomplishments, the one to be admired and cultivated.

199. *Nagging*.—A mother who is always nagging

at her child is sure to ruin his temper. It is a miserable state of things to be always finding fault with him, and snapping him up continuously. A child should be joyous, but how, if he be continually nagged at, can he be? His temper, however sweet, cannot without injury stand it—it must sour it. A nagged child is invariably made a cross child—and a cross child is not a thriving child. Crossness and thriving are incompatibles!

200. *Name and Address in Hat or Bonnet.*—I saw, the other day, a piece of excellent advice in “Maxims by a Man of the World,” which I think worth recording in these pages, and which is this,—that a mother should always have the name and address of her child sewn into the hat or bonnet, in order that, if her child be lost, that he or she may, by such means, be readily traced. A child is “a vara eel,” and may slip away unperceived from the custody of a nurse—of one who is not very vigilant, and which may, in consequence, cause great anxiety. Numbers of children, principally among the poor, are lost every year in London, and in other large and crowded cities; hence the importance of the advice just given.

201. *Narrow-chested Children.*—The health of a narrow-chested child demands especial care and attention, or consumption will, probably, mark him as its

own! A narrow-chest denotes great delicacy of constitution—is a sure and certain sign! Health, in such a case, must be the chief object on which all else must hinge.

202. *Neat as a Pin.*—Every child, *in* the house, should be as neat as a pin; every child, *out* of the house, if he be healthy, and with his proper play clothes on, may be as dirty as a little pig! Every child in the house should be neat—as though he were, as he ought to be, well-cared for. A careless mother and a slatternly nurse are very fond of make-shifts—of pinning on things that ought to be buttoned, of tacking things together that ought to be sewn, of doing anything, in fact, that will save them a little *present* trouble. This certainly is not the way a child should be instructed in neatness and in tidiness—two necessary qualities for every child—especially for a girl; for, after all, it is *example* that sways a child, either for good or for evil. Untidy mothers almost invariably make untidy children!

203. *Never give a Child a Reason.*—Arguing with a child is sure in the end to make him disobedient. A mother should desire her child, as the case might be, to do a thing, or not to do it, and she should see that it be done, or not be done; for a mother must, in such matters, be always obeyed. Of course, I do not mean

that a mother is to be a tyrant—there are many little things that it would be tyrannical for her to insist about. There are subjects in the culture and training of a child that may be divided into two categories—the one, the essentials ; the other, the non-essentials ; the one she must be obeyed in ; the other it would be well for her not to notice—for if once noticed it must be remedied.

204. *Never lose any Time.*—A child should have his time fully occupied—he should never for one moment be idle, and should never allow “the grass to grow under his feet.” How can a child be constantly occupied ? Very readily—if he be sent into a large play-ground or field, or open space of any kind, with plenty of toys, of tools, of spade and rake for his own garden—that he may play at peg-top, trundle his hoop, fly his kite, dig and delve in the ground, knuckle at marbles, play at horses, run at hare-and-hounds, kick a foot-ball, and kick out the toes of his shoes at the same time—money being well-spent in shoe-leather for that purpose,—in short, any game not of a dangerous nature that he himself chooses to play at ; for the game he elects himself will give him far more pleasure than the one selected for him : “Never lose any time. I do not think that lost which is spent in amusement or recreation some time every day ; but always be in the habit of being employed.” (*Mrs*

*Fry.*) Of course, when he is tired with his play, he should lie down upon the floor and rest himself; and if he be inclined to fall asleep, he should not be prevented from doing so;—nature manages these matters much better than a mother can do. I do not call necessary rest and sleep a losing of time—both the one and the other are for a child time not lost, but well spent.

205. *Night Terrors.*—The night terrors of the young are truly painful to witness: his frightened face—the picture of terror; his stifled sobs; his streaming tears; his violent perspiration; his clinging to his mother's neck,—all tell a tale of distress and anguish almost too much for his weak little frame to bear. “In the ordinary commerce of adult life there is probably nothing half so distressing as the night fears of the young—the horrible dread of solitude and darkness which crushes the childish heart. There are some sensitive and excitable children whose lives are embittered by those vague apprehensions of night dangers, of which ghosts and thieves are the most tremendous, for the latter part of each day overclouded by the dreadful shadow of approaching bedtime.” (*Cornhill Magazine.*) Night terrors often arise from a mother delegating her duties to a nurse. Happy is that child who has a mother who will herself look after him, and who will not leave him to the tender mercies of the majority of

nurses. Some few will do their duty—and are most prizeable ; but such are exceptions, and not the rule. The best way then, is, as I have before advised, for the mother herself to be her child's head-nurse. A fashionable mother must, of course, delegate her duties to hirelings, who have no tender care or natural love for other people's children ; moreover, a fashionable mother would think it horridly low and vulgar to be a nurse to her child ! “ Careless, fashionable mothers make cruel, careless nurses ; if parents do not think their offspring worth looking after, they can hardly expect a hired menial to do it for them.” (*The Times*.) Where a mother is herself the head-nurse we seldom hear of night terrors in a child. Night terrors are sometimes caused by the little patient labouring under worms ; at other times, by imprudence in eating—by allowing him to eat, especially for supper, either improper or indigestible food. How often have I heard a silly parent declare, That her child should live as she lived. Can anything be more absurd ? If night terrors have been caused by worms—appropriate worm-medicine will be required ; if they have been induced by either improper or indigestible food—a mild aperient, and, for the future, a more careful selection of diet, will be needed. But the most frequent cause of night terrors, however, is a wicked nurse frightening a child by telling him horrid tales of ghosts and hobgoblins, and of monsters who, if he does not behave

himself, are coming for him. Oh, the fool, the wretch, and the idiot, to talk such rubbish to a little, innocent, tender-hearted, impressible child—it almost makes one's blood boil with indignation! A child who has during the day been frightened by such a creature cries and sobs, when he goes to bed, as though his little heart would break: it is painful, beyond measure, to witness his weeping and terror; and our anger is kindled beyond all bounds to know who has been the despicable cause of all his suffering and misery. I have entered rather fully into the subject of *night terrors* in one of my other works—*Advice to a Mother*—I beg, therefore, to refer you, for further particulars, to that volume.

206. *No Secrets from a Mother.*—Some silly nursemaids are in the habit of desiring their little charges to keep secrets from their mothers. Now, this should not, for one moment, be allowed—a child should tell his mother everything; he should be towards her as open as the day: hence a mother should be her child's confidant, and she should listen to all his little secrets—and all children have secrets, or what is much the same thing, what they themselves consider to be secrets.

207. *Nothing to do!*—Truly it is a deplorable state of things for a young lady to have nothing to do!



Although in this world's goods she might be rich, yet she is, notwithstanding, in reality, very poor :—

“Poor indeed thou must be, if around thee  
Thou no ray of light and joy canst throw,  
If no silken cord of love hath bound thee,  
To some little world through weal and woe.

“If no dear eyes thy tender love can brighten,  
No fond voices answer to thy own,  
If no brother's sorrow thou canst lighten,  
By daily sympathy and gentle tone.

“Daily struggling, though enclosed and lonely,  
Every day a rich reward will give,  
Thou wilt find, by hearty striving only,  
And truly loving, thou canst truly live.”

*Harriet Winslow.*

It is sad for a fashionable young lady to have nothing to do ; but it is equally sad for a child, in the way of play, to have nothing to do. If he can find nothing to do in the house, his mother should send him into the open air, with his play-things and with his dog—if he have one—and every child should have his dog—a dog being a never-failing source of amusement to a child—and he will find something to do, and something, too, that will give him both health and happiness. It is desirable, when practicable, for a child, or children, to accompany your child in his walks or in his play. One child can enter into another child's feelings, and can join in each other's games, and can

amuse one another far more effectually than "children of a larger growth" possibly could do.

208. *Nude Infant*.—Talk of beautiful statuary! A naked healthy babe is far more beautiful. It is, after his morning's bath, a pretty sight to watch, on his nurse's lap, a nude infant—kicking and stretching and cooing and enjoying the freedom of his limbs, while divested of his clothes: clothes are to him—whatever they might be at a later period of his existence—a wearisomeness of the flesh.

209. *Nurse should tell a Mother Everything* that happens to the child; but how can this be done unless the mother herself be vigilant, and looks well, not only after her child, but after the nurse herself? If a mother were told of the passing events of the nursery—for instance, of any sign of illness, however slight that indication might be—how many an illness may be nipped in the bud, which otherwise might have assumed most serious proportions?

210. *Obedience*.—A child, from babyhood, should be taught obedience, and it will then become, as a matter of course, a confirmed habit. A child should be made to look upon his parents as God's *viceroy*s here upon earth, which they undoubtedly are. Once let a parent allow a child to be disobedient, and all authority is at an end. There is too much disobedience

in this world ; there are too many people wanting to rule, and too few anxious to obey—most people, now-a-days, insist upon being masters, and lord it over those even in authority ; but such, whatever it might be with them—and submission is not the order of the day—must not be the case with children—the parents themselves *must* be the rulers ; while their children *must* be their subjects, and must obey : it is good for them ; it is important for them ; it is necessary for them ; for if the children be allowed to be educated in the school of disobedience, woe betide the children, and every one connected with them. Disobedient children make terrible and cruel tyrants ; and who makes them disobedient ? The parents themselves ! To them will be the blame, and they will be the co-partners, as they richly deserve, in the after-suffering which will inevitably follow.

211. *Obliging Child*.—An obliging child is one to be admired ; so different is he to one who is not disposed to gratify the wants and wishes of those around him. There is a charm about an obliging person which is very fascinating, and which may in childhood, like almost every other good quality, be cultivated ; hence the importance of attending to these little matters early in life, before habits become fixed ; for if they be once formed, there is no changing them afterwards. A grumpish, disobliging child is most

disagreeable; he makes enemies in abundance, but never a friend—a real friend; while, on the other hand, an obliging child is caressed and esteemed by all around him.

212. *Obstinacy in a Child* may often be counteracted by love, by gentleness, and yet by firmness—by discipline. It is of no use driving an obstinate child; if a mother attempt doing so, he will become mulish. She may often *lead* an obstinate child by a silken thread whom she could not *pull* by a hempen cord!

213. *Of Recreation*.—Every mother should remember that her child must have recreation—it is as necessary for him as the air he breathes, or as the food he eats; indeed, play ought to be a child's chief occupation. Childhood is the time for play; manhood for work. They are both needful—indispensably needful—for the human economy; and they hold the same relation the one to the other. A mother should always bear in mind that out-door recreation is the best. There is not much enjoyment in recreation in close rooms—it is the air of heaven and the glorious sunshine that make recreation so fascinating to a child, and so beneficial to his mind and to his body. A child should, weather permitting, live, at least, half the day in the open air; he would, then, provided he were judiciously managed in other ways, be as strong

as a little Hercules ; instead of being, as many are, half his time on the sick-list. If a child be healthy, and kept healthy by proper care and attention, very little sickness will fall to his lot. A child more thoroughly enjoys recreation than does an adult ; he throws his heart and soul into it ; which "children of a larger growth" seldom do :—

"Wherein art thou wiser than the child, that  
Is pleased with toys and baubles."—*Tupper.*

214. *Of Writing.*—Although I am opposed to much book-learning for a child, I do not object to his being taught writing. Book-learning, as it requires thought, injures a child's brain ; but such is not the case with writing—writing being principally mechanical—requiring, in the process, but very little thought. Unless he be taught writing when a child, he seldom excels in it afterwards. His fingers, when he is young, are lissom and pliable, and can readily be brought into subjection. Now, a good, clear, bold hand is a great acquisition to a man ; and will be most useful to him in his intercourse with his fellow-men. Many men write so illegibly that they can scarcely read their own writing ; it is a labour to read their letters ; indeed, it is sometimes impossible to decipher them. The use of a pencil and slate is a great amusement to a child ; on his slate he can not only draw his imaginary figures of men, of horses, of cats and dogs—wonderful

to behold !—but likewise his straight strokes, his pot-hooks, and his round Os; for, after all, these strokes and hooks and Os are the very ABC of writing—the very rudiments, as it were, of the art. A child who can form these well is sure to make a good writer, as far as the manual part is concerned—and which is really and truly a most important part of the writing!

215. *Old Heads on Young Shoulders* are not to be expected; indeed, are not to be desired—a child should be a child—childlike; a boy should be manly, but not mannish. There is both a distinction and a difference between the two: the one is a noble little fellow; the other is a little puppy!

216. *On Faults and Failings.*—Faults and failings, if not early checked, will blossom into sins. Every man, however wicked he might be, takes his degrees in wickedness; he begins with faults which run into sins, and which, at length, end in crimes. How important it is, then, for a mother to check, if possible—and it frequently is possible—evil propensities in her child, at the very early dawn of his existence—the earlier the better. How essential it is, that the faults and failings of a child be nipped in the bud, ere they blossom into sin; for if they be not nipped in the bud, they will assuredly become sins, and, in due time, will bring forth the fruits of wickedness.

217. *On Flattery.*—A mother ought never to flatter her child ; she should praise him—if he deserve it—but not flatter him. There is a great difference between flattery and praise—flattery is generally, in the main, untrue ; while praise may be deserved, and may be perfectly true. There is something contemptible in the one, but ennobling in the other. If a child have acted wisely and well, praise from his mother's lips is deliciously sweet, and is very good for him ; it refreshes him and it gives him courage to do the like again—to persevere in his well-doing !

218. *On Formation of Character.*—Childhood is the time for forming a character ; unless it be formed then it is a waste of time to try to form it afterwards—the first impressions being the deepest and the most lasting. A character, then, either for good or for evil, is formed, and only formed, as a rule, in childhood. If this be the case, what a fearful responsibility rests upon a mother—which it really and truly does—the most onerous that can be put upon the shoulders of any one—requiring, on her part, earnest prayer, watchfulness, vigilance, and abnegation of self.

219. *On Poor Children Earning their Bread.*—It is grievous that children of the poor, at a very tender age, have to *earn* their daily bread. It is not only grievous, but it is a disgrace to any civilised country

to allow such malpractices ! And of all places in the world—England ! rich England ! humane England ! What has a poor child to do with work ? He is made for play and not for work. Work is for him a burden too heavy to be borne ! Hear what Elizabeth Barrett Browning says the children of the poor ought to do—and she is undoubtedly right :—

“Go out, children, from the mine and from the city—  
Sing out, children, as the little thrushes do—  
Pluck your handfuls of the meadow cowlips pretty—  
Laugh aloud, to feel your fingers let them through !  
But they answer, ‘Are your cowlips of the meadows  
Like our weeds anear the mine ?  
Leave us quiet in the dark of the cool-shadows,  
From your pleasures fair and fine !’”

220. *On the Proper Time to Marry.*—A mother should know that her girl has a better chance of future good health if she defer marriage until she have passed the age at least, of twenty. Besides, the bones of the pelvis—the bones of the lower belly—are not fully developed—are not of their proper shape and size—until she have attained the above age—the consequence being that if she have a child she might have a hard and tedious labour. There is much wisdom in Cowper’s lines “on the proper time to marry,” and is worthy of the earnest attention of every mother who has daughters to marry, and of every lady who values her future health and happiness :—



“Misses! the tale that I relate  
This lesson seems to carry—  
Choose not alone a proper mate,  
But proper time to marry.”

221. *Once Bit, twice Shy*, is a proverb peculiarly applicable to a child; he has an excellent memory, and, having once suffered any particular pain, rarely forgets the remembrance of it. If he, for instance, have ever been taken to a dentist and have had a tooth extracted, it would take a great deal of “moral suasion” to induce him, unless backed by main force, to repeat the visit, and to undergo the repetition of the infliction. “Once bit, twice shy.”

222. *Once Well-done is better than twice Half-done*.—If you wish, in the management of your child, to do a thing really quickly—take your time over it, and it will be done well, and it will then not require doing over again, which, if it be slurred over, it assuredly will. A child, for instance, who is once every morning *thoroughly* washed, is more speedily benefited than one who is partially washed both night and morning—well exemplifying the old adages—“The most haste, the least speed;” “if a thing be worth doing at all, it is worth doing well;” “if you want a thing done, do it yourself.” These old saws, in the rearing of your child, are most important to bear in mind. The pair of eyes and pair of hands of

a vigilant mother are, as far as her child is concerned, far more useful than the eyes and the hands of a whole troop of servants, however trusty such servants might be.

223. *One is not so soon Healed as Hurt*, is a true saying, and worthy of being remembered by every mother. This is only another form of putting the value of vigilance in; if a mother were more vigilant in looking after her child herself than she now is, her child would very seldom be hurt; which hurt might be quickly done—as quick as thought; although it might take days, or even weeks, or even a life-time, to repair the injury; and for the mother to recover from her annoyance and vexation, of knowing that she herself was the author of all the pain and misery that had been entailed upon her child—from having neglected her duty towards him!

224. *One Thing at a Time*.—If a mother is to do a thing well, she must do only “one thing at a time.” It is a mistake for a mother to have too many irons in the fire: if she have, she will inevitably burn her fingers!

225. *Opiates for a Child*.—It is a murderous practice, except in extreme cases,\* for a mother to give

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\* And which I have indicated in one of my other books—*Advice to a Mother*.

opiates to her child ; it is like a person playing with edge-tools, which will, assuredly, sooner or later wound the player ! A quacking mother will, if her child have a cough, give him, without scruple, a dose of paregoric ; or, if he be restless at night, a dose of Dover's powder—paregoric and Dover's powder both being powerful preparations of opium. Now, a medical man himself is most cautious in the giving of opium to the young—he knows the danger—the risk of prescribing it to a child ; but “fools rush in where angels fear to tread.”

226. *Opinionative Child*.—An opinionative child is a most disagreeable little animal ; he gives his opinion on every occasion, and lays down the law as though he were a Solon. The only way of curing him of his opinionativeness is to laugh him out of it, to put it in a ludicrous light, in order that he may see the folly of his crude notions, and thus cure himself of them.

227. *Order*.—Every child should be taught order—it should be one of his earliest lessons. He will find it, in passing through life, a most useful virtue—for virtue it really is. A man without order is like a ship without a compass, or a boat without a rudder—tossed about on the rough and stormy seas. A man *with* order can do at least treble the work of one *without* order. A man with order is never flurried, however

busy he might be. Teach a child, then, order; it will be of wonderful service to him in after-life, and will cling to him as a part of himself. "Let everything be done decently and in order" is an excellent precept, and should be engraven on a mother's memory. Order saves no end of trouble, and often prevents work from being done over and over again. A man of order is never in a hurry; he makes his plans, which he deliberately and resolutely follows. *But how can a child be taught order?* Readily! When he, for instance, has finished playing with his play-things, and with his pencil and slate, he himself should be made to put them by in their proper places, so that he may, when he wants them again, be able, at a moment's notice, to find them. By doing so you will, at an early age, induct him into good habits, and teach him in childhood—when it is more readily taught—the importance of order—of a place for everything and of everything in its place. Such lessons, when he becomes a man, will be of inestimable benefit to him. Some men have no order, no method, no system; nearly half the day is wasted by them in setting things wrong, the other half the day, right. Order oftentimes does more for a man than genius. It has been by Pope truly said that—

"Order is Heaven's first law."

228. *Our Bodies are our Gardens*, and we can cultivate them even as gardens are cultivated, to bring forth

either sweet herbs or noxious weeds. "'Tis in ourselves that we are thus, or thus. Our bodies are our gardens; to the which, our wills are gardeners: so that if we will plant nettles, or sow lettuce; set hyssop, and weed up thyme; supply it with one gender of herbs, or distract it with many; either to have it sterile with idleness, or manured with industry; why, the power and corrigible authority of this lies in our wills." (*Shakspeare.*) How true to the very letter all this is—more especially as concerning children. Truly their bodies are as gardens; their wills as gardeners; and their mothers as their teachers of the art of gardening. How necessary it is, if such be the case, that the mother herself should understand the soil, the seeds, and the best kind of nurture; indeed, anything and everything requisite in the cultivation of the gardens of her child's mind and body.

229. *Over-feeding and Under-feeding.*—It is not the quantity that a child eats, but the quantity he digests, that nourishes his body; many people are as much starved by *over* as by *under* feeding: the best nourished are those who eat moderately, but digest what they eat: stuffing a delicate child with overmuch food clogs the machine, and thus prevents its due action; it is like loading a nearly-extinguished fire with fuel to make it burn—the flame of the one is as likely to go out as the flame of the other.

230. *Over-bearing Child*.—An over-bearing child will, if his haughty and domineering ways be not early checked, grow up a tyrant. An over-bearing child is a nuisance in a house; he lords it over the dependants as though he were of a superior order of being—as though the world were made for him, and for him alone; he firmly believes that servants were only sent to minister to his wants. Such a character will require from his mother careful handling; she must point out to him the folly, nay, the wickedness, of such conduct, and that all, even the most lowly, should be treated with gentleness, with respect, with courtesy, and consideration.

231. *Over-cloud not the Bright Horizon* of a child's life with severity—discipline he must have, but not severity; rob him not of his sunshine, for, alas! the morning of life fleets rapidly by, often, soon after to end in storm and clouds and drenching rain!

232. *Overcome Evil with Good* is a lesson that should be taught to every child. Poor human nature often tries to overcome evil with evil; but it is a dangerous, devilish doctrine, and always defeats itself, and ends in disappointment.

233. *Over-fed Child*.—An over-fed child is one who is stuffed to repletion. Such an one is always an un-

healthy child—full of humours and full of ailments. An over-indulgent mother is always fond of stuffing her child—of cramming him until he can eat no more. Such a child is more frequently than otherwise under the doctor's hands to have the stuffing worked out of him. Oh ! the folly of some mothers ! And the poor children—what of them ? They are deeply to be pitied !

234. *Pain is often a Signal of Distress*—a warning of approaching danger. If it were not for pain, a child would be constantly running into danger ; if it were not for the dread of pain, he would repeat the risk over and over again, until, at length, he would try it once too often, and serious consequences, and, perhaps, even death itself, may be the result. Pain as long as men, women, and children are in the flesh is a very necessity of life ; indeed, if it were not for occasional pain, it is a question whether freedom from pain would be enjoyed as it now is. No happiness is so great as when a person is just recovering from a severe illness ; then all seems to go on harmoniously, and life itself is perfect enjoyment—the air he breathes seems lighter than usual, the sun shines more brightly, the viands taste much sweeter ; a heavy load seems taken from his shoulders and a heavy weight from his heart—and his whole frame is changed for the better. “Pain is a great conservator of life ; it gives note of

danger. The memory of pain is our great safeguard and protection. If the fire did not hurt the child, it would not withdraw its finger, there would be no salutary dread of the fire afterwards. So also the pain that arises from any abnormal condition of our own organism draws our attention to the ailment, imposes rest, suggests remedial actions, and teaches caution for the future. We should die very rapidly if it were not for the pain of disease."—*Gravenhurst*, William Smith.

235. *Pampered Child*.—A pampered child does not enjoy the greatest delicacy that can be set before him; while, on the other hand, a simply fed child deems a dry crust a luxury, and eats it with a relish. "The full soul loatheth a honeycomb; but to the hungry soul every bitter thing is sweet."—*Proverbs*.

236. *Past, Future, and Present*.—The old man lives in the past, and, like the old soldier, "fights his battles o'er again, shoulders his crutch, and shows how fields were won;" while the middle-aged man thinks only of the future—of future joys, of future rest, and future competency; to these ends "he rises up early, and late takes rest, and eats the bread of carefulness;" while the child thinks only of the present—of the present hour, of the present gratification, and the present enjoyment: he might truly say with the poet:



“ Gather ye rosebuds while ye may,  
Old time is still a-flying,  
And this same flower, that smiles to-day,  
To-morrow will be dying.—*Herrick.*”

237. *Path of Duty.*—The path of duty is the only road for a mother to travel; although it may occasionally be rough and rugged, it is withal pleasant; and, when the journey is nearly over, and she is about to leave the world, she will have the satisfaction of knowing that she has always trodden the path of duty, and that her memory will be for ever blessed !

238. *Patience* is one of the most useful virtues a mother can possess; to be patient with her little child when he is wayward; to be patient with him when he is full of complaints; to be patient with him when he is in trouble—and a child's troubles are many and various; to be patient with him when he rouses her from her slumbers; to be patient with him when he is tired and cross, weak, and weary; to be patient with him when he himself and all around him are impatient! Truly a mother should “possess her soul in patience,” and be very and for ever patient. “People are always talking of perseverance, courage, and fortitude; but patience is the first and worthiest part of fortitude, and the rarest too.”—*John Ruskin.*

239. *Penny-Wise and Pound Foolish.*—How many

a mother to save a penny spends a pound! How often does she, for instance, to save a shoe-bill incur a doctor's bill! In this wise—she allows her child to wear a pair of boots with holes in the soles, which, of course, admit the damp, and thus may introduce an attack of illness—of bronchitis—or of some disease arising from the catching of cold—whose name is Legion! A mother, then, should not be penny-wise and pound-foolish; but pay the penny at once, before compound interest make it—which it soon will—a pound!

240. *People live Longer Now than Formerly*; but it is owing to increased medical skill and to improved sanitary knowledge—keeping alive the puny, the delicate, and the diseased; but, unfortunately, these imperfect creatures, who swell the ranks of the population, will, if they marry, only propagate puny, delicate, and diseased progeny like unto themselves. Not only do children inherit the physical diseases, but they inherit, likewise, the moral infirmities of their parents.

241. *People Diseased and Delicate ought not to Marry*—they have no right to marry; if they do, a reckoning day will assuredly come, when they will have to pay the extreme penalty for their temerity and folly. Truly marriage is a solemn responsibility, and should not, without mature consideration, be

entered into. Pure blood and pure mind are, in marriage, far above either riches, or rank, or any other earthly possession whatever !

242. *People must Eat Well and Sleep Well to Feel Well*; but for a child to sleep well, is far more necessary to his health than even for him to eat well—sleep being more necessary for a child than aught else, or than for everything else beside ! If a child cannot sleep well, a doctor is needed to find out the cause, or something serious will, probably, happen. If a child lose his appetite, a mother may depend upon it that there is something wrong about him, that requires immediate investigation—investigation by a skilful medical man.

243. *Perfect Love*.—There is one person in the world that a child never fears, and that person, I need scarcely say, is his mother. And why ? Love is the ruler—love is the talisman. He knows it intuitively ; instinct teaches him ; her voice tells him ; her manner informs him ; her eyes speak to him in a child's own language—in the language of love ! Her love towards him is the absorbing passion ; her love is perfect love ; her love is sterling gold without a particle of alloy !

244. *Perils and Dangers*.—A child, every day of his life, has to go through a series of perils and dan-

gers. A mother must endeavour, in the bringing of him up, to hit the happy medium, and be neither timid nor fool-hardy. A boy, for instance, ought to be taught to swim, but she should not permit him to have lessons from any one but an experienced swimmer. A boy, when practicable, ought to be allowed to ride on a pony; but he must, when a child, be strapped on the pony; the pony must be steady, and a responsible person must take charge of the reins, until he be old enough to ride alone and without being strapped on. A child is best taught to ride *without* stirrups; for if he tumble off the pony's back, he would be the less likely to hurt himself. A mother ought never to allow her child to swing on the bannisters of the stairs—such being a most dangerous amusement; for if he were to loose his hold, he might fall on his head and either be killed, or be made an idiot for life—the latter being the worst alternative of the two. I must enter my strong protest against a boy being allowed the use of firm-arms until he be old enough to comprehend the danger. I have known, in more instances than one, disastrous consequences result from such over-indulgence. A mother, then, should steer between fool-hardiness and timidity; which is difficult at all times to do, as many of the subjects are that she has to grapple with; but she must, without fear or affection, to the best of her ability, decide upon the best course to pursue, and, having once decided, she

must act upon it accordingly. She should bear in mind that this is a rough world, and that she must not bring up her boys to be effeminate—to be too timid; on the other hand, anything glaringly dangerous must not be permitted, as a child is “more quickly hurt than healed.”

245. *Perseverance*.—Encourage a child to persevere; the word “can’t” ought not to be found in his dictionary. Perseverance will overcome nearly every difficulty that might obstruct his path—not only now, but for the remainder of his life. There is nothing like beginning lessons of perseverance early in life—you cannot begin too soon. It is surprising what in this world may be done by indomitable perseverance, and what a deal of wasted power it would save. If it had not been for perseverance (of course combined with genius), we should never have had an Arkwright, a Watt, or a Stephenson, to shed a halo of glory around the name of England. Napoleon Bonaparte once remarked, that an Englishman’s determination and perseverance were so great, that he never knew when he was beaten! May we never lose that character! Encourage a child, then, whatever obstruction may be in his way, to preserve —“even unto the end.” What a beautiful picture Shakspeare paints of perseverance:—

“ Wise men ne'er sit and wail their loss,  
But cheerily seek how to redress their harms.  
What though the mast be now blown overboard,  
The cable broke, the holding anchor lost,  
And half our sailors swallow'd in the flood,—  
Yet lives our Pilot still.”

Luckily for the rising generation, boys themselves, as a rule, do not know the meaning of the word *fail*:—

“In the lexicon of youth, what fate reserves  
For a bright future, there is no such word as *fail*.”

246. *Physicking a Child*.—A mother should thoroughly understand that physic is injurious to a child, unless he be really unwell; and that it is the height of folly for a mother to be everlastingly, for every slight ailment, physicking her child. It is high time that truth were told in this matter; for some mothers are never happy unless they be quacking their children. If a child be really poorly, a doctor is the proper person to physic him. “No; I will not cast away my physic, but on those that are sick.”—*Shakspeare*.

247. *Pigging Ways*.—A child should be made a little gentleman of, and should be treated as a gentleman—courteously. A child should have the surroundings of a gentleman, and should not have his meals served in a pigging way, as though if he had

his meals, it little mattered how they were served !  
A mother should remember that once a gentleman  
always a gentleman—once a clown always a clown.  
A child cannot put on and off his manners as he can  
put on and off his clothes !

248. *Pillow or no Pillow for a Child's Bed.*—A pillow is not at all necessary for the bed of a child—he sleeps better and cooler without one. A large feather-pillow in the summer time heats his head unmercifully, and throws it into a violent perspiration, and thus weakens him exceedingly. A large pillow, especially if he be weakly, throws his neck into the wrong direction ; it interferes with the graceful formation of the spine, and makes him crooked and ungainly. My opinion, then, is that a child is better without a pillow ; but that if a mother does not like to dispense with a pillow altogether, let the pillow be small, just sufficient to slightly support the head and neck, without half-smothering him, without making him perspire violently, and without putting his neck awry, all of which a large pillow unquestionably would do. I need scarcely say that a bolster on a child's horse-hair mattress (and he should always lie on a horse-hair mattress) is perfectly unnecessary.

249. *Plain Speaking in a Doctor.*—If a doctor should see a mother bringing up her child—one of his

own patients—foolishly, he should tell her of it, courteously, of course, but yet plainly, and without reservation. He should call things by their right names, and let her understand the real state of the case. How many an illness might be prevented, if a mother were warned in time, by the plain speaking of her doctor ; for really it is quite as much a medical man's duty to *prevent* as it is to *cure* disease—doctors may truly be called *the policemen of health*. “It is his duty to warn you against what is injuring your health. If he finds his patient has brought disease upon himself by sin, by drink, by over-work, by over-eating, by over anything, it is his duty to say so, plainly and firmly, and the same with regard to the treatment of children by their parents ; the family doctor should forewarn them ; he should explain, as far as he is able, and they can comprehend them, the Laws of Health, and so tell them how to *prevent* disease, as well as do his best to *cure* it. What a great and rich field there is here for our profession, if they and the public could only work well together ! In this, those queer, half-daft, half-wise beings, the Chinese, take a wiser way ; they pay their Doctor for keeping them well, and they stop his pay as long as they are ill !”—*Plain Words on Health* ; by John Brown, M.D.

250. *Play and Plenty of It*.—If a boy is to be



strong, he must have play, and plenty of it. He will, when he is a man, have enough and to spare of work. A boy is made for play—for athletic sports—for manly games, and not for bending his back all day long, poring over books. It is quite refreshing, in this age of book-learning, of abstruse study, and of close application, to read the following reminiscences of boyhood days :—

“I am a boy again ! The days come back  
When smallest things made wealth of happiness,  
And ever were at hand ! when I did watch  
With panting heart the striking of the clock,  
Which hardly sounded ere the book was shut,  
Then for the race—the leap—the game—  
The vigour and endurance of such joy !  
Is't e'er to come again ! and care so light,  
That, looking back, you smile you thought it care,  
And call it part of pleasure.”—*T. S. Knowles.*

251. *Playing with Fire.*—A child should be punished severely for playing with fire, almost more severely than for any other fault besides, unless, perhaps, it be the telling of lies ! A little wholesome corporal discipline, if milder punishment have had no effect, must be resorted to. Children, as a rule, are very fond of playing with fire, and as it is a most dangerous amusement, it must be at once checked ! But really, if a child be properly brought up, a mother's word alone should be quite sufficient to correct any and every evil propensity !

252. *Playthings.*— Each child should have his own

playthings—which should really be as much his own as is his father's freehold property. If a brother or sister should wish to play with the playthings of another brother or sister, the latter should be kindly asked permission. By adopting this course of procedure, a child will be made to respect the rights of property, and will early be taught the difference between *meum* and *tuum*, which, in this our day, is most important to be instilled into the mind of every child, and of every one else besides?

253. *Pleasant Words* ought always to be spoken to a child. He should be brought up in an atmosphere of love; and if that be the case, pleasant words will alone be heard by him. Harsh words to a child are quite unsuitable, and should never, for one moment, be used. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones."—*Proverbs*.

254. *Plenty of Food, of Play, of Air, and Sleep*.—If a child have plenty of food, plenty of play, plenty of fresh air, and plenty of sleep, he cares but for little else besides—he is as happy as the day is long. It is not fine clothes, nor a fine house, nor a fine establishment, that will cause a child to be happy—certainly not: such extraneous circumstances are of little avail in making him—whatever they might have in making a man—happy. The pomps and vanities of

the world are not half so delightful to him as bandy, taw, or ball. The peasant's child is quite as happy as, if not happier than, a peer's ; and well he might be : his pleasures are more natural and simple, and thus, are less likely to become wearisome and to cloy. The constant drinking of champagne would make one long for pure water ; the frequent eating of sweets would make one turn away from them with loathing and disgust !

255. *Ploughboy*.—A ploughboy who has, for hours been walking, without ceasing, over heavy clay furrows, might truly say :—

“ I am weak with toil, yet strong in appetite.  
*Shakspeare.*

256. *Poetry of Motion*.—Dancing has been well styled “the poetry of motion.” Every child should be taught dancing, as dancing is good for the health, good for the figure, and good for the carriage. It is good for the health, as it expands the chest, thus giving room for the lungs to play ; it encourages both circulation and digestion. It is good for the figure, as it improves the figure ; it throws back the shoulders, and beautifies the shape of the leg—the calf especially. It is good for the carriage ; causing a graceful bearing, an easy deportment, and an elastic step. Moreover, dancing is an agreeable amusement. These just enumerated are the bright

sides of dancing ; but dancing has its dark sides—its drawbacks, for it is abused—as almost every good thing, in this world, is abused :—it induces people to sit up late at night, to frequent hot and close rooms, and to breathe gas and other impurities. It is a pity that moderation cannot be observed in dancing, and that it be not followed as an evening's amusement, instead of a night's dissipation !

257. *Poor Men's Homes*.—The short lay sermons that I have preached, have usually been addressed to and for the benefit of “the upper ten thousand,” and of the middle class ; let me still address them, but not for their own *immediate* benefit, but for the benefit of those who cannot help themselves—for the benefit of the poor. Let me state my case, which is this :—The Want, on a large scale, of Model Houses for the Poor, such want being *the* want of the day. My belief is, that charity begins at the wrong end ; we require decent homes for the poor to begin with, in which there shall be, in each house, at least, three bed rooms,—one for the father and mother, another for the boys, and a third for the girls ; in order that the boys and girls may be separated from each other. What use is it to talk of chastity, when the two sexes are huddled together like pigs ? What use is it to preach cleanliness—that “cleanliness is next to godliness”—when poor people have no means “to wash and be clean ?” What use

is it to talk of ventilation, when windows are not made to open? What use is it to declaim about the importance of drainage, when no drainage is provided? What use is it to talk of sobriety, when the poor inmates are in their hermetically sealed bedrooms—for chimney and every crevice are usually stopped up—breathing all night poison—poisoned exhalations from their unwashed skins, and from their ill-fed lungs—feeling exhausted as they must do, and flying, in consequence, in the early morning, to the nearest gin-palaces, to give them temporary relief—whose doors are always wide-open to receive them! and having begun in the gin-palace, they most likely end the day in an adjoining public-house? What use is it to employ clergymen to preach, when practices so vile are permitted? What use is it to employ the schoolmaster to teach, when, from these horrid surroundings, the unfortunate man is utterly unprepared to receive instruction? No; we begin at the wrong end—we should give the poor man a decent home to live in, in order that he may first respect himself, and he will, in due time, respect others, and then we should send the clergymen and the schoolmaster to complete the good work. But how is all this to be done? Let the rich men and the rich women, out of their great superfluity, put aside a sum of money for the purpose; let them form, if they will, a Limited Liability Company, and purchase large plots of ground, in healthy neighbour-

hoods, in every large town ; let them employ an architect who understands the wants of the poor ; let him see that there be thorough drainage ; that there be every appliance in the house for washing ; that there be a bountiful supply of good water ; let every house contain at least three bed-rooms ; let the rooms be lofty, and let every chamber have a chimney in the room. What a benefit and a blessing it would be to the country if this plan were carried out ! How many a pestilence would be stayed ; for many infectious diseases begin at the dwellings of the poor ; but they do not end there—they spread like wild-fire to the mansions of the rich ! Now, all that I have suggested may, by means of Limited Liability Companies, be done, and would in a short time pay itself. But there should this determination be come to in the matter—that never more than 5 per cent. interest should be allowed in the transaction ; all above that sum should go to the benefit of the Model Houses—of increasing their accommodation—of extending their usefulness. It is a notorious fact, that small houses pay enormous profits. Now, in the plan I have suggested, the poor would reap the principal benefit, pecuniary and otherwise ! \*

\* Since the above was written, the Artisans' and Labourers' Dwellings Improvement Act, 1875, has passed into law ; which meets the grievance in question most satisfactorily. Birmingham is about to carry out the Act on a most extensive scale.

258. *Poorly Child.*—If a child be not ill, and yet not quite well, a mother should encourage him to almost live in the open air—to run wild—to lead a purposeless life; she should throw his books to the winds—books, except picture-books, being, at any time, of very little use to a child! Many a gallon of cod-liver oil would be saved the swallowing of, if this plan were more frequently followed; but many mothers are fond of trying to serve two masters—of making a sick child attend to lessons and attend to health at one and the same time, which is an utter impossibility! When a child, then, is neither ill nor well, there is nothing like perfect freedom—he should be as free as the wind, which “goeth about where it listeth.”

259. *Poison of an Ill Word.*—One ill word, sounding in the porches of the ear, spoken inadvertently, might cause years of suffering, might embitter the mind for a life-time, and cause estrangement for ever—

“One doth not know  
How much an ill word may\_empoison liking.”  
*Shakespeare.*

260. *Praise*, if judiciously given, is very good for a child—it encourages him to good actions, far before either toys and sweets. A loving word of commendation from his mother gives a child great joy and glad-

ness, and is more grateful to him than aught else besides. Whenever, then, a mother can, with justice, praise her child, she should do so. Praise—from a mother's lips especially—is very sweet, and is a great incentive to a child to do right, and “to continue in well-doing.” It might be said that praise will make a child vain. I do not think so—not if praise be truthful, not if it be deserved, and not if it be judiciously given. Praise will certainly make a child very happy, and it is a blessed thing to make any one happy—a child especially. Sydney Smith says that—“Praise is the best diet for us all.”

261. *Press not a Willing Horse*, neither press a willing child, as some silly mothers do, with book-learning. A willing child for his books, like a willing horse for his work, requires the curb and not the spur—to restrain rather than to urge him on to his manifest injury. How many a willing child has lost either his intellect, or his health, or both, and has been conveyed to an early grave by a mother's folly in using the spur instead of the curb, and thus urging him on to his destruction! Alas! the world is full of such folly! A mother, in trying to make her child a prodigy, often ends by making him a fool! Moreover, a clever child, as he is called—one crammed with book-learning—is a most objectionable and disagreeable little animal! He talks like a book, or rather



like a parrot—the parrot knowing what he is talking about, just as much as does “the bookish blockhead” of a child! Do I blame the child? Certainly not; the mother is the one to blame—as the child is the one to suffer; but, in this world, the innocent have often to suffer for the guilty—the child for his mother’s ignorance, and for his mother’s folly, and for his mother’s vanity; for generally, in those cases, there is a combination of all three of the latter failings!

262. *Pressing a Child to Eat* when he has had enough is folly. A child’s appetite can tell much better than can a mother, whether the stomach be satisfied or otherwise. The moment a child should say “No more,” not a bit more should he have, as every morsel after that will do him harm instead of good—nature points out when he has had enough. Oh! if mothers were more inclined to take nature, and not their own preconceived notions, for their guide, how much better it would be for their children!

263. *Promises* to a child ought to be religiously kept; if they be once unfulfilled the child will, for the future, have a mean opinion of you—the charm is broken, never to be repaired. A promise is a debt of honour, and ought always to be paid in full. A child has a good memory, whatever a parent might have, and never forgets a promise. Be careful, then,

in making a promise, but having once made it, keep strictly to your bargain:—"Take heed what you promise, see that it be just, and honest, and lawful, and what is in your power honestly and certainly to perform; and when you have so promised, be true to your word."—*Hale*.

264. *Pronunciation*.—Every child should be taught pronunciation; for very few children pronounce their words properly; and yet there is a great charm in a good pronunciation; but unless it be taught early in life, it is seldom learnt afterwards. Some children speak with closed mouths—the sound going down their throats, instead of out of their mouths—they mumble and buz like a bee in a bottle; others shout at you as though you were "as deaf as a post;" some children clip their words—chop them right in two! Now, all these habits are very objectionable, and very painful to listen to. A child should, when he addresses you, be made to look at you, and to open his mouth, and to speak each word distinctly—all of which may be done without mouthing his words. A child who does not look you full in the face when he speaks to you, gives you the idea that he is not perfectly open—that he is not truthful. A clear distinct pronunciation is much to be desired, and is really a very charming accomplishment—for accomplishment it really is—and can only be properly learnt in childhood; it is worth

a little trouble in the cultivation. Good pronunciation is very characteristic both of a lady and of a gentleman. No boy should be brought up to the clerical profession unless he have a good voice and a good pronunciation—however well qualified he might in other respects be to fill such a station. How much a good voice and a good pronunciation are required on the stage; but how much more are they needed in the pulpit! Truly, a good voice and a good delivery are absolutely necessary in the clerical profession; but they are unfortunately not always to be found!

265. *Propensities of a Child.*—A mother should encourage her child's propensities if they be good, and repress them if they be evil. Childhood is the only time when impressions can be made on his propensities. If, for instance, he be disobedient, he must, by discipline, be taught obedience; if he be a liar, he must, by speaking "the truth in love," be led into the way of the truth; if he be violent, he must, by gentleness and yet by firmness, be taught gentleness. The propensities of a child either for good or for evil early show themselves. A child when very young generally discloses the stuff that he is made of; he often shows his evil propensities—"the old Adam" peeping out of him; hence the necessity of mental culture and training. "Even a child is known by

his doings, whether his work be pure, and whether it be right."—*Proverbs*.

266. *Pull All Together*.—A father and a mother in managing and in training their children should have "a long pull, a strong pull, and a pull all together;" there should be no divided authority; for if there be, discipline cannot be enforced, good rules cannot be observed, and good results, therefore, are not likely to follow. If the father give one order to his child one minute, and the mother a totally different one the next, what can the poor child understand thereby? How can he interpret such discrepancies? He is bewildered—he gives it all up as a bad job, and, therefore, "gangs his own gate." Unanimity between father and mother in the bringing-up of their children is essentially necessary, or evil results will assuredly follow.

267. *Punishment*.—I have a great objection to corporal punishment—as two of my other works, *Advice to a Mother* and *Counsel to a Mother*, abundantly testify. Is corporal punishment, then, never necessary? Yes, now and then—that is to say, but very seldom, and even then, not until other means have been tried, and have failed. When is corporal punishment allowable? When a child persists in telling lies; when a child, after repeated admonitions,

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still continues to play with fire ; when a child, after milder punishment, remains grossly disobedient. The milder punishments to be tried, before resorting to corporal punishment, are, either fastening him in his chair, or putting him in a corner, and keeping him there until he acknowledge his fault, and begs to be forgiven. The moment he does so he must be released from his imprisonment, a kiss should be given him, and all should be forgotten. The only persons to administer corporal punishment to a child are either the father or the mother ; no governess or servant should, on any account whatever, be allowed to do so. In punishing your child, let him see that you do it "more in sorrow than in anger;" indeed, anger or severity ought never to be imported into the punishment of an innocent, defenceless, little child ; if it be, lasting injury will be inflicted upon him. If you have to punish your child, do it at once, and "let not the sun go down upon your wrath." When once a child has been punished for doing what is wrong, do not, for the future, twit or taunt him with it—the fault, having been punished, must at once be condoned. Do not punish your child by sending him supperless to bed ; such punishment would be utter folly—it would be only punishing his health and not his evil temper or his misconduct. A child ought not to be punished for breaking any article,—a vase, for instance—however valuable it might be ; unless,

indeed, it be caused by an act of disobedience—that is to say, if he had been warned not to touch the vase, and he had disobeyed the command, then he must be punished—not for the breakage, but for the disobedience. If a child be brought up with gentleness and yet with firmness, by love and yet with discipline, very little corporal punishment will be required—the less the better; but still there are cases and times when corporal punishment is absolutely needed—such cases being the exception and not the rule; when it be necessary, however painful it might be to a mother's feelings, it must be administered.

268. *Puny Child.*—A puny child is usually made puny by improper management. If the Rules of Health were religiously followed, there would be but few puny children in the world—the health of a child being very much, as a rule, what the mother herself makes it! When there is such vile management, or rather mismanagement, in so many nurseries, it cannot be wondered at that the world is full of puny children.

269. *Purge all Infection from the Air.*—This is best done by looking well to the drainage, to the ventilation, and to the removal of nuisances. Pure air is one of the essentials of life; for if the air be impure, it contaminates and poisons the very springs

of life, and generates disease. Truly it is our bounden duty to—

“Purge all infection from the air.”—*Shakspeare*.

270. *Purpose in Life*.—There is nothing like a purpose in life to make people happy, and if happy, healthy; but, unfortunately, many young ladies go through the world without a purpose—without having anything to do or worth the doing! Many girl's lives are utterly purposeless—useless to themselves and to every one around them! Should such a state of things be tolerated? No wonder that there is so much nervousness, debility, and hysteria in the world!

271. *Purposeless Life*.—So many girls of the upper ranks of society live a purposeless life—a wasted life! They dress, they flirt, they read sensational novels, they turn night into day—waltzing and dancing all night and sleeping and dozing all day; “they toil not, neither do they spin.” Is this woman's mission? Is this the proper education for young girls, to fit them for the responsible and onerous duties of being wives and mothers? There can be only one answer to such questions as these, namely, that they are utterly unfit for such duties, or for any other of the various duties of life. Such a state of things is truly lamentable, and demand, from every mother, immediate attention and rectification.

272. *Qualification of British Housewives.*—The duties of a housewife should be taught when a girl is young, when she will take to it kindly, when first impressions are strongest, and when habit becomes second nature. There never was a greater necessity for a girl to be taught the duties of housekeeping than now, when housekeeping expenses—meat and coal especially—are at such fabulous prices, and when some of the heads of families are at their wits' end to eke out their incomes to meet current expenses. Who so proper to understand those matters as the mistresses of families? And how can they understand them if they have not been early taught—if they have not gone, as it were, through a preliminary apprenticeship to such matters. A young girl is taught accomplishments, and why should she not be taught the far more necessary duties of a housekeeper—of a wife? The time is come when these matters must be looked into, and not left to servants. The health and the happiness of a household call aloud for mothers to impart such information to their daughters—for such information at the present time is sadly neglected, and such matters are left to take care of themselves—and a pretty taking care it is, as many mismanaged, wretched homes abundantly do testify. Let me, then, urgently press upon a mother the great importance there is of educating her daughters to be housekeepers—however rich and accomplished they



might be—so that, in due time, they may be able to undertake the duties of a wife, and to be helpmates for their husbands! There is an admirable article in *The Daily News*, on “The Qualifications of British Housewives,” extracts from which I cannot refrain from quoting. It deserves careful study, for if the advice contained therein were fully carried out, it would brighten the prospects of many households in England, which now are dark and gloomy:—“Marriage is a partnership, in which the members of the firm should each promote the common interest, bringing to it what capital they can, and using it for the common good. Does a complete knowledge of the multifarious duties, comprised in the phrase ‘housekeeping,’ interfere with this? Are the women of France less agreeable companions, or less valuable friends, than those of England? Does an unlimited capacity for the production of ill-selected, ill-cooked, and ill-served dinners, a devotion of dowdiness in costume, or a profound ignorance of marketing, necessarily make a woman’s society pleasant? The evil and discomfort arising from the qualities named are patent and unmistakable. Most of our male readers have experienced or heard of them, and it would be a national solace if we could be convinced that the corresponding advantages are equally approved. . . . If a secret could be imparted which immediately and without doubt added a fixed sum in money to a slender

income, where is the holder of the latter who would not eagerly search that secret out? The extra comforts to be secured at home, the innocent tastes so long suppressed which it might become possible to gratify, the provision for the future which might receive substantial augmentation—are all things which would occur to those before whom such a prize was dangled, and would quicken hope and stimulate exertion.”

273. *Quarrelling*.—Children ought never to be allowed to quarrel. “But how prevent it?” you might say. By judicious management; by example; by gentleness, and yet by firmness; “by throwing oil on the waters” of strife; by vigilance; by instilling into every child’s mind that quarrelling is both silly and wicked, and, especially among brothers and sisters, unnatural; by strict impartiality—for partiality to one child in preference to another is a frequent cause of quarrelling among them; by love—for if children be brought up in an atmosphere of love there is small chance of their quarrelling.

274. *Quietude* in a child often denotes that he is in mischief. It is unnatural for a child, full of animal spirits, and brimful of fun and frolic, to be quiet. You may, if he be unusually still, suspect mischief—he is often then as quiet as a mouse:—

“The fox barks not when he would steal the lamb.”

*Shakspeare.*

275. *Rats Friends to Man.*—This is a startling assertion, but it is nevertheless a true one. If it were not for rats in the sewers, England would be a hot-bed for infectious diseases. Rats beat all the disinfectants that ever can have been, or that ever will be, invented! Rats in the sewers are the best scavengers we possess; they remove—they eat up—the putrid animal matter and the decaying vegetable matter—the germs of many infectious diseases. Rats in a sewer are a blessing—rats in a house are a nuisance; they are like fire and water—good servants, but bad masters!

276. *Reckoning Day.*—If a mother rear her child badly, a reckoning day is sure to come—as sure as night follows day—for as “you sow you are sure to reap.” A Nemesis is ever on our track to scent out all our misdeeds and all our short-comings, and to punish them? A wrong was never committed in this world that had not, sooner or later, to be atoned for!

277. *Refinement.*—A gentle child ought to keep company with his peers, and not with stable-boys. Refinement will oftentimes keep him, as he grows older, from the low sins that degrade humanity. A child accustomed to refinement takes a disgust at everything that is low, mean, coarse, and vulgar. If a child

be as a child refined, the chances are that he will grow up refined: for

“Just as the twig is bent, the tree's inclin'd.”—*Pope*.

278. *Remedy for Every Ill*.—There is a remedy for every ill that flesh is heir to, as “there is fortunately, a salve for every sore.” If an accident happen, the appliances are at hand; if illness come, there are great and valuable remedies in its wake to cure it—in the shape of love, of kindness, of attention, of skill, and care. It is almost worth while to feel sometimes ill, that we might have the remedies that love and affection supply applied. If affliction be sent, the antidote accompanies it in the shape of religion and of active exertion:—

“Heaven hath assign'd  
Two sovereign remedies for human grief:  
Religion, surest, firmest, first, and best,  
Strength to the weak, and to the wounded balm;  
And strenuous action next.”—*Southey*.

If great trouble overwhelm, patience and waiting are the remedies supplied,—

“The darkest day.  
Live till to-morrow will have passed away.”—*Shakspeare*.

279. *Respect a Child and he will Respect You*.—This is particularly the case with a child. Every male child should be treated as a little gentleman, and every

female child as a little lady. Do not misunderstand me—I do not intend that you should make a man of the one nor a woman of the other ; but what I do mean is, that a child should be a child—a gentle child—a child that respects himself, and if he does that, he will not go far wrong.

280. *Revenge* ought never to be encouraged in a child ; but should, on the contrary, be in every way checked. It is sad to see grown-up people revengeful ; but it is grievous beyond measure to witness revenge in a child. Parents should, in every way, discountenance it. It is a sin “that grows with his growth and strengthens with his strength,” and makes him grow up very wicked. A silly nurse is apt to encourage revenge in a child ; if, for instance, he fall down and hurt himself, she advises him to beat the ground that hurt him. The inculcation of revenge is one reason why he should, as much as possible, be kept away from the influence of servants.

“Exalted Socrates! divinely brave!  
Injured he fell, and dying he forgave:  
Too noble for revenge ; which still we find  
The weakest frailty of a feeble mind.”—*Dryden*.

281. *Reverence of Parents*, at the present day, is not sufficiently insisted upon. Reverence to parents ought early to be instilled into the minds of the young. A

child should be taught to respect the behests of his father and of his mother as sacred, and from which there is no appeal ; but a child, now-a-days, is allowed to contradict, to disobey, to argue with, and to bully his mother, as though she were of his own age, his own equality, and standing ; this is liberty, equality, and fraternity with a vengeance ! The patriarchs of old were, by their children, revered as an order of superior beings—and so they should be ! But are they so now ? The father, too, is dubbed “the governor,” and the mother is styled “the old lady.” Such is the jargon now used by youths towards the authors of their being ; while the good old Saxon words “father” and “mother” are by them ignored, as only fit to be used, and to be spoken, by the common people. But you will, perhaps, say—“If parents are to be revered, they themselves ought to be more worthy of reverence than they at present are !” I quite agree with you—they should be so. It is very sad to contemplate that so few parents are qualified, in any way whatever, to undertake the responsible duties of training up children aright. The object of these aphorisms is to supply, in some measure, this want, which has been long felt.

282. *Rewards*.—It is a bad plan for a mother to bribe her child, by appealing to his animal passions to be good—to his stomach, for instance, by giving him, for that purpose, either fruit or sweets—it will make

him greedy and gluttonous ; or, by coaxing him to be good, by giving him a coin or a toy—it will make him grasping and mercenary, and will encourage him to be frequently naughty in order that he might be paid for being good. Such foolish conduct is enough to ruin any child, however sweet his disposition might be, and to make a bad man of him. There are not more acceptable rewards that a child can have, when he does right, than a mother's approving smile and a mother's loving commendation.

283. *Riding Hobbies*.—We all ride our hobbies ; why, therefore, should not a child ride his hobby—a walking-stick, his father's knee, or any other hobby that comes to hand ? There is an anecdote told illustrating the effects of pleasure in taking away the sense of fatigue :—A father took a long walk with his boys ; before they had finished half the journey, they became very tired ; he bethought him that he would cut sticks from the hedge, one for each of his boys to ride on, cutting a larger one for himself, and then each one bestriding his own charger for the nonce, they rode on gallantly, and performed the remainder of the journey with the greatest ease and with intense enjoyment.

284. *Rubbing the Fur the Wrong Way*.—Some people delight “to rub the fur the wrong way”—to

give pain. If, for instance, they have some disagreeable subject to communicate, they like to say it disagreeably—spitefully—they seem to gloat over it—to enjoy it exceedingly. Now, a mother should avoid falling into this error, and if she have anything disagreeable to say to her child, to lovingly tell him of it; by adopting this plan she will have much more power in doing him good than in “rubbing the fur the wrong way.”

285. *Rules for a Mother who cannot Sleep Well.*—

A mother who cannot sleep well may find the following Rules useful, as many of my patients have already done. Of course, if there be anything serious in her case, a medical man should be consulted to remove the causes that prevent her from sleeping—these rules being intended only for those persons in tolerable health, but yet who notwithstanding cannot sleep well:—Rule 1. A mother who sleeps badly at night, if she does not have a late dinner, should have an early supper—and not sup later than 9 o'clock. She should have for her supper a slice of cold meat, a slice of bread, a tumbler of water, and a glass of sherry, and nothing else besides—heavy suppers, in such a case, being most objectionable. Rule 2. She should, after supper, avoid all abstruse reading, and engage in some cheerful talk, or light reading—reading aloud being very good; or sing; or have a game at Bézique; or have a dance



with her husband ; or indeed, any other simple amusement that will give her mind a cheerful turn. Rule 3. She should go to bed not later than 10 o'clock ; she should sleep in a well-ventilated apartment—the chimney, *of course*, being unstopped, and, in hot weather, the upper sash of the window being left open, to the extent of two inches, during the night—such being a great provocative of sleep. Rule 4. She should lie on a horsehair mattress, or on a spring-bed, but not on a feather bed ; without (and remember this is important advice) a coverlet, or if with a coverlet, with an open-worked coverlet—*thick* coverlets, as I have observed elsewhere (see *Thick Coverlets*), being enemies to sleep ; it is utterly impossible for any person to sleep refreshingly and thoroughly well under the infliction of a heavy coverlet. Rule 5. She should have a tumbler of cold water in her room, in order that, if she cannot sleep, she may, in the night, get out of bed and drink it, taking, during the time she is out of bed, a few turns up and down the room ; she should empty her bladder ; she should then turn the pillow to its cool side, and return to bed and probably to sleep. The above Rules I have found most useful to my patients ; I hope that they may prove equally so to my fair readers ; for that object I have introduced them into these pages. The above Rules are equally applicable to the stern as to the gentle sex ; but, of course, they are intended only for grown-up people—

children not sleeping I have treated of elsewhere in my other books on the management of children.

286. *Rivalry*.—Do not encourage a spirit of rivalry among your children—putting one, as it were, against the other; it is a shocking thing to do; it sets one child against another, and makes them lose affection one towards another. No; rivalry at schools is bad enough—it often causes bitterness and heart-burnings; but, in a family of children, it is incomparably worse—it leads “to hatred and malice and all uncharitableness,” and is really wicked.

287. *Save in Everything else, but not in Education*, is a true saying, and worthy, by every mother, to be borne in remembrance. A child commences his education as soon as he begins to toddle; not necessarily by books—certainly not—that is quite out of the question; but by observation—in educating his eyes to see, his ears to hear, his tongue to speak, and his fingers to touch, to feel, and to discriminate. If a mother have to limit her expenses in her household, she should not pinch in her nursery; she should have the very best of everything there that her means will allow—and she should strain a point to obtain them, and she will find it the best investment she can possibly make. As education begins in the nursery, there ought to be a good beginning. “It begins in the nursery. Look

out for a good nursery-maid, then for a good governess, 'hen for a good school, and do not grudge the cost."  
—*The Times*.

288. *Scandal-monger*.—A scandal-monger is one of the most detestable of beings ; he is a murderer—a wholesale murderer—and worse than a murderer ; for although he does not murder the body, he murders the fair fame and name of his victim—which are far more precious. And even the slanderer has been known to kill outright his victim's body—which has been really slandered to death by a false tongue. When he has not actually killed the body, he has often crazed the brain—sending the traduced one to a madhouse. Verily, a scandal-monger is “a pestilent fellow.” How truly might such a wretch exclaim :—

“ I'll pour this pestilence into his ear.”—*Shakspeare*.

289. *Schoolmaster Abroad*.—The schoolmaster is abroad with a vengeance when young five-year-olds are made to learn regular lessons, and to be in close school-rooms nearly the whole day ! It would really be a good thing for a child if the schoolmaster were literally abroad—in some foreign parts—until the child had attained the age of six years old, when the schoolmaster may return to his home and to his duties, and instruct a child (if it be done in moderation)

without the fear of injuring his brain—which *the forcing system*, at an early age, will assuredly do. *The forcing system* defeats its own ends—it makes a child dull and stupid, instead of bright and intelligent.

290. *Scolding*.—Never scold a child. If he have done wrong, gently tell him of it ; but do not scold him ; take him lovingly on your lap, and tell him that whenever he is naughty, how it pains you—how unhappy it makes you ; and the chances are that he will lovingly put his little arms around your neck, and promise to be good. Remember, in the rearing of a child, he ought always, if possible, to be led, and not be driven. Angry words, then, should never, for one moment, be used towards a child—they are quite out of place—they do mischief that years might not efface. A child never loves a scold, and, therefore, a mother should be the last person to be a scold—a mother should be loved far beyond all other people in the world besides !

291. *Sea-bathing for a Child*.—A child ought never to be bathed in the sea unless he himself enjoys doing so. It is folly to force a child, if he dread the water, to bathe in the sea—the fright would do him more harm than the bathing would do him good. And if he enjoy bathing in the sea, he ought not to be allowed to

be in the sea for more than five minutes each time. A child staying in the water for half an hour, or more, at a time, has often laid the foundation of many diseases.

292. *Sea-breezes often Blow new Life into a Delicate Child.*—There is something very invigorating and exhilarating in the sea-breezes; they often pick up a delicate child who has been pulled-down and brought very low by a long and severe illness. The sea-breezes are often more strengthening to a child than cod-liver oil, or quinine, or wine of iron, and are far more pleasant than either of them! Children are very susceptible of the good effects of the sea-breezes—far more than are adults; hence the splendid effects they usually have on a child *after* a severe, long-standing illness! When a child, for instance, has been much weakened by hooping-cough, the effects of sea-breezes upon him are often really magical! Many a child who is delicate, instead of being physicked with drugs, should be physicked with sea-breezes; it would, in a general way, be far the most sensible treatment of the two, and, in the long run, would be the least expensive! Truly the sea-breezes are most valuable restoratives!

293. *Sea-side and Diarrhœa.*—The curse of the sea-side is bad drainage. Bad drainage is a fruitful source of many diseases—of diarrhœa especially. It

behoves a mother, therefore, in selecting a sea-side resort for her child, to ascertain that the drainage be good; and this is best known by the absence of all bad smells. If a place smells sweet, it is, as a rule, sweet and healthy, and free from diarrhoea. The nose is often, then, the best guide in such matters. A place full of bad smells should be avoided as the plague. The great problem of the day that has to be solved is, how to get rid of, or to make innocuous, the sewage; it has not been solved yet, and until it has, death will be busy with his victims! The drinking water at the sea-side—indeed everywhere else—is often contaminated with drainage impurities, which is a fruitful cause, not only of diarrhoea, but of typhoid fever, dysentery, diphtheria, and a host of other diseases. It behoves a mother, in making the selection of a sea-side place for herself and for her family, to ascertain that the drains be in good order and that the water be pure. I have in one of my other works—*Counsel to a Mother on the Care of Her Children*—entered fully into the subject of Drainage; I beg, therefore, to refer my reader to that volume. It is, as a rule, safer in towns, to have the water supplied by Water Works Companies rather than by private wells—the water can then generally be relied on as being more free from drain-contaminations.

294. *Sea-side Resorts*.—A mother should be very

particular in choosing a sea-side place for her child; she should satisfy herself that it is salubrious, and that it is well-drained; she should take great pains to ascertain that there have been no infectious disease in the lodgings she is about to take; for it may be the focus of infection, and instead of the sea-side doing her child good, it may be the cause of illness, and, perhaps, of death. When a child is at the sea, he is often allowed to do foolish things; to get his feet wet, for instance, and not to have his socks and boots instantly changed; to sit on damp rocks; to have his meals at irregular hours; to give him food that he has not been accustomed to take; to suffer him to be out when the sea-fogs prevail, and late in the evening, long past his usual hour of retiring to rest; allowing him, in point of fact, to do imprudent things, which a mother, at home, would never dream of permitting:—“But many a sad experience warns us that the summer holiday is the greatest risk of the year. Not only the place and circumstances, but the whole manner of life is changed. In the midst of unusual dangers, every salutary precaution and every rule of the British nursery is neglected. Wet sands, dry cliffs, muddy pools, hot suns, evening chills, irregular meals, and other things utterly prohibited in the home rule, are braved as if there were a charm in the air, or the spot, or the salt-water and sea-weed, superior to all ordinary influences. Yet experience repeats the lesson every

day. It is quite as necessary to look closely after the health of delicate women and children at the sea-side, or on the open Down, as in a third-rate quarter of the West End or a fashionable or unfashionable suburb." —*The Times*.

295. *Secrets* ought never to be spoken in the presence of a child ; if they be, and he divulge them—as he, in his innocence, is almost sure to do—he must not be blamed—the grown-up people are alone the persons to blame. Little pitchers are readily emptied of their contents, and “ have long ears.”

296. *Self-indulgence* is one of the crying evils of the day ; it is sown in the nursery, and it crops up in every stage of life. Unfortunately, now-a-days, many persons think more of self-indulgence than they do of duty ; everything with them must give way to self-indulgence. People who are self-indulgent are deeply to be pitied—they are little better than slaves ! A man, for instance, who smokes tobacco regularly, if anything deprive him of his pipe or of his cigar, is miserable ! A snuff-taker, if debarred of his snuff, is anything but amiable ! A brandy-drinker, if deprived of his brandy, considers himself an ill-used man—a martyr ! They are each and all slaves—self-indulgence has made them so. A mother, then, should beware how she sows the seeds of self-indulgence in



her child, for if they be once sown, they are, like ill weeds in the garden, never eradicated.

297. *Selfishness*.—A child is often made selfish by the foolish conduct of his mother; he is taught by her, from earliest infancy, to be selfish—to think only of himself, of his own comforts, and of his own pleasures; he is, in point of fact, a selfish little animal, and most unlovable. The best school for a selfish child to be educated in is a large family—that he himself be one of a large family—more especially, if fortunately for him, his parents be judicious instructors. A child, being one of a large family, is obliged to rough it, to give in to others, to think of others besides himself, to concede many points, to put up with inconveniences, to practise abnegation of self—a blessed thing for every one to be obliged to do! Abnegation of self, then, is a most valuable quality, and cannot be too early cultivated; for it assuredly might, as every other good quality in a child can, be cultivated. Selfishness in a child ought, therefore, to be particularly guarded against. It is a weed that soon takes root, spreading in every direction, and, unless it be continually plucked up, choking the valuable products of the soil. Selfishness deadens the feelings, destroys the affections, and ruins a character, however noble it otherwise would be: “By the senses it commonly works; and these are the doors and the

windows by which iniquity entereth into the soul.”—*Baxter*.

298. *Security is Mortals' chiefest Enemy*: these words are old and very true. A mother often gets into trouble in consequence of her fancied security. No one has more need than a mother to buckle on her armour, and to stand, against every attack, on the defensive. It might be said, that a mother's life is a continuous warfare, for an enemy is always lurking in ambush to do mischief—and it is so; and she must, lest she be taken unawares, be prepared for every emergency; for

“Security  
Is mortals' chiefest enemy.”—*Shakespeare*.

299. *Severe Illness of a Child*.—A child in a severe illness has many advantages which an adult does not possess, namely, he has no anxieties on his mind; he has no fear of death—and the fear of death sometimes hastens on death—the fear of death causes death; he has never injured his constitution—as many grown-up people have done—by excesses; he is like a new India-rubber spring that has seldom been overstrained; so that it, as soon as pressure is removed, returns to its pristine state; hence a child who is desperately ill and apparently past all recovery, sometimes, to the surprise of every one, is restored to health. In nearly every illness of a child, therefore, we must but seldom

give up all hope ; until, indeed, death actually claims him as his own ! I have seen more than one case where a child has been apparently dying, and where the nurse has been waiting in momentary expectation “ to lay him out,” as it is called, recover—snatched, as it were, from the very jaws of death !

300. *Severe Thunder-storms Clear the Air.*—A severe thunder-storm clears the air, as many a severe illness clears the system. How often a child is neither ill nor well, but ailing. Suddenly a severe illness develops itself, for which he has to lie by, and from which he ultimately recovers ; then a marvellous change for the better shows itself ; his colour, which he had long lost, revisits his cheeks ; his eye resumes its brightness ; his step its elasticity ; his merry laugh and plough-boy appetite return, and all is changed as if by enchantment ! How well such a case as this—and it is of everyday occurrence—verifies the saying, that “ things must often be worse before they are better.” Truly what is often thought, at the time, to be a misfortune, turns out, in the end, a blessing in disguise ! But it is not always that either a severe thunder-storm or a severe illness do good—they sometimes do great damage, both ending in destruction and in death. So that the similitude of a severe thunder-storm to a severe illness holds good in more than in one particular.

301. *Shapeless Idleness*.—It is very sad to bring-up a boy, however rich he might be, without a profession—"to wear out his youth in shapeless idleness." An idle person is of all people the most miserable; having nothing to do is the hardest work possible! Pleasure, without an admixture of work, palls upon the senses, and becomes as satiating as living entirely on sweets, or as drinking no fluid but champagne.

302. *Shrill Voice of Hobbledehoy*.—When a boy is shooting into manhood, his voice "breaks," and becomes for a time, like unto a maiden's—shrill and reed-like:—

"And speak, between the change of man and boy,  
With a reed-voice."—*Shakspeare*.

303. *Showing Off a Child*.—It is a folly for a mother to show her child off before company—more especially if her friends be bachelors; to make him, for instance, repeat several verses of poetry—the mother, the while, fancying her child to be a perfect prodigy! Of course, politeness will make the friends listen with apparent attention; but it is really and truly a trial of patience—a wearisomeness of the flesh to them. Moreover, it makes the child vain, conceited, and silly. A child should always be kept from such absurdity, or he may grow up an insufferable puppy.

304. *Shy Children*.—Shyness in a child is usually owing to a mother's bad training—to keeping him too

much aloof from other people. Now, a child should mix with others, which will rub off all his shyness. Shyness in a child is often very painful, not only to himself, but to those around him ; if any strange person, for instance, speaks to him, he hides and hangs down his head and cries bitterly. I do not mean that a child should be bold and impudent—one extreme would be as disagreeable as the other. But he should have the ease, and bearing, and deportment of a gentle child—of a miniature gentleman. Now all this, if a child be properly trained, may be accomplished. A well-behaved child in company—one who is neither bold nor shy—is a charming little fellow, and twines around one's very heart-strings !

305. *Sickness*.—When sickness comes, gloom o'er-spreads the house ; it seems as though an evil genius presided there ; the visit of the doctor is now eagerly looked for, and his face is anxiously scanned to see if there be any hidden meaning in it, and whether the expression of his countenance belie his words ; all mirth vanishes ; laughter is hushed : the footfalls are scarcely heard, and conversations are held only in whispers ; and the face of the mother, while her child is in danger, is the very picture of misery ; for

“On the door

Sickness has set her mark ; and now no more  
Laughter within we hear, or wood-notes wild,  
As of a mother singing to her child.”—*Rogers*.

306. *Simple Pleasures*.—A child should be encouraged to prefer simple pleasures—the pleasures of nature—out-door pleasures. They are lasting, invigorating, and refreshing; while artificial pleasures—the pleasures of fashion and of amusement carried on in close and heated rooms—are evanescent, depressing, and cloying. Such—

“Pleasures are like poppies spread :  
 You seize the flower—its bloom is shed ;  
 Or like the snow-fall on the river,  
 A moment white, then melts for ever.”—*Burns*.

307. *Simple Piety of Childhood*.—As soon as a child can lisp in speech he should be taught to pray—a simple prayer—the more simple the better. He should, while saying his little prayer, be encouraged to kneel, when very young, on his mother's lap, and, when a little older, by his bedside, and reverently offer up a simple prayer to his Heavenly Father, to bless his father and mother, and brothers and sisters (if he have any), and to make him a good boy. This early teaching a child to pray will have a wonderful effect, and will make a deep impression on his mind, and will never be effaced from his memory. A godless child—one who never prays—is a painful object to contemplate. William Smith, in *Thorndale*, gives a description of the effects of prayer upon a child, and as it is graphically told and appropriate to my

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subject, I cannot refrain from transferring it to these pages :—"Very singular and very pleasing to me is the remembrance of that simple piety of childhood, of that prayer which was said so punctually, night and morning, kneeling by the bedside. What did I think of, guiltless then of metaphysics—what image did I bring before my mind as I repeated my learnt petition with scrupulous fidelity? Did I see some venerable Form bending down to listen? Did He cease to look and listen when I had said it all? Half prayer, half lesson, how difficult it is now to summon it back again! But this I know, that the bedside where I knelt to this morning and evening devotion, became sacred to me as an altar. I smile as I recall the innocent superstition that grew up in me, that the prayer must be said *kneeling just there*. If, some cold winter's night, I had crept into the bed, thinking to repeat the petition from the warm nest itself—it would not do!—it was felt in this court of conscience to be 'an insufficient performance;' there was no sleep to be had till I had risen, and bed-gowned as I was, knelt at the accustomed place, and said it all over again from the beginning to the end. To this day I never see the little clean white bed in which a child is to sleep, but I see also the figure of a child kneeling in prayer at its side. And I, for the moment, am that child. No high altar in the most sumptuous church in Christendom could prompt my knee to bend

like that snow-white coverlet, tucked in for a child's slumber."

308. *Simplicity in Dress*.—A mother should early teach her children—her girls especially—simplicity in dress. If she were to do so, it would save much after-misery. Mothers, now-a-days, instil into the tender and impressible minds of their children the love of dress. With what result, let the present frivolous, lack-a-daisical, fashionable, useless young ladies testify! Dress is frequently made, at a very early age, by mothers the most important concern of life! And what is the consequence? Such girls generally turn out, when old enough to marry, useless wives and miserable mothers, who make dress the alpha and omega—the beginning and ending—of their existence! "Do you wish, then," a mother might say, "a child to be dressed in a dowdy fashion, as though she were a mute at a funeral?" No; nothing of the kind! I wish her to be dressed becomingly and with simplicity—simplicity being of itself a grace, and a charming one too! And to have her taught there are many other things, besides dress, to be thought of and to be cared for, to fit her for the onerous duties of life!

309. *Simplicity of Living*.—There is an old saying which a mother, in the rearing of her offspring, would



do well to bear in remembrance, namely, "Simple diet, healthy children." The converse being, "Luxurious diet, diseased children." This adage is golden, and would, if faithfully carried out, save an immense amount of pain, of misery, of annoyance, and the swallowing of physic.

310. *Simplicity a Grace.*—How true this is—especially as concerning a child—simplicity of manners, simplicity of speech, simplicity of living, simplicity of dress. How beautifully Ben Johnson speaks of "simplicity a grace":—

" Give me a look, give me a face,  
That makes simplicity a grace ;  
Robes loosely flowing, hair as free,  
Such sweet neglect more taketh me  
Than all the adulteries of art ;  
They strike mine eyes but not my heart."

311. *Sitting on Damp Rocks when at the Sea-side.*—A delicate lady who, when at home, never dreams of sitting, even for five minutes, on a damp garden-seat, thinks nothing, when at the sea, of sitting on a damp rock, or on a damp seat, for, at least, an hour at a time! Now, it is perilous for a delicate lady, or for any one else, to sit on damp rocks or on damp seats—it often leads to serious consequences—to rheumatism, to diarrhoea, to bronchitis, or to sore-throat. Let such a one, therefore, beware and take

heed! A lady, when at the coast, fancies that the sea has some talismanic influence to prevent cold; but stern facts often rouse her from her fancy, and disabuse her mind of such a fallacy! What holds good of a lady when at the sea-side, holds good, in the same ratio, of a child. Truly the sea-side has its perils!

312. *Slang*.—A child ought never to be allowed to talk slang. A child, for instance, calling everything *awfully jolly* is a perversion of language. Slang is an ill weed, and very injurious to the flowers of literature, choking them up, and robbing them of their beauty. It would be well, then, for every mother to prevent, as far as she is able, the use of slang in the nursery. It is bad enough in the drawing-room, but it is worse in the nursery, and is very incongruous from the lips of an innocent child. Young ladies who use slang are generally girls of the period—fast young ladies! Slang is unutterably vulgar, and fit only to come from the mouth of a stable-boy, and not—certainly not—from the mouth of a modest maiden! Slang is not only unutterably vulgar, but it is senseless—having neither rhyme nor reason in it. Slang more resembles the conversation of a lunatic than the conversation of a sane person! If a child be allowed to use slang in the nursery, what will he do when he arrives at man's estate? He will become an intolerable nuisance!

313. *Slug-a-bed*.—Some mothers allow their children to remain in bed for hours after they are once awake; now, this is a shocking system, alike injurious and enervating to mind and to body. Let a child have plenty of sleep—he needs it; if he take an abundance of out-door exercise—which he ought to do—plenty of sleep becomes a necessity. But remember, sleep and dozing are two different things altogether; the former is most strengthening, while the latter is most enervating; a child should, the moment he awakens in the morning, jump out of bed—there should be no parleying with the enemy, or the citadel will be lost. Moreover, a slug-a-bed is usually for the rest of the day, lazy, stupid, and incompetent; much bed seems to stagnate all his faculties, so that, in point of fact, he appears to be, during the day-time, more than half asleep :—

“For shame !—  
 Get up, thou slug-a-bed, and see  
 The dew-bespangled herb and tree ;  
 Each flow’r has wept and bow’d towards the east,  
 Above an hour since ; yet you are not drest,—  
 Nay, not so much as out of bed,—  
 When all the birds have matins said,  
 And sung their thankful hymns ;—’tis sin,—  
 Nay profanation,—to keep in.”—*Herrick*.

If a child is to get up as soon as he awakens in the morning, his nurse-maid ought to be sent to bed not later than 10 o’clock. It is utterly impossible for a

nurse, morning after morning, to be ready to wash and dress a child as soon as he awakens in the morning if she be kept up, as some nurses are, until after midnight—such mothers want consideration for their servants. Early hours are essential to a nurse if she is to do her duty in the morning to her little charge.

314. *Sleep is Balm for the Weary*.—Some poet has exquisitely styled sleep to be “balm for the weary”—and healing balm it truly is—refreshing and revivifying—making the weary soul, for a while, to forget its troubles, and enabling it, when consciousness returns, to bear them with patience and resignation. What a balm is sleep to a child ! it does more for him than aught else besides ; it must, therefore, never in any way be interfered with. Truly sleep is a *healing balm*, and heals the ills that “flesh is heir to” far more effectually than anything else possibly can do.

315. *Sleep is a Comforter*—the greatest we possess. When a man who is in sorrow can sleep, sorrow takes to itself wings and flies away ; but, unfortunately,

“It seldom visits sorrow ; when it doth,  
It is a comforter.”—*Shakspeare*.

316. *Sleep Drives Away Anguish*.—Sleep drives away pain and mental anguish. It is a balm which binds up the broken spirit, and heals the wounded

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frame : while asleep aches and pains, as if by magic, flee away. The toothache, of all the minor bodily ills, is, perhaps, the most excruciating, and yet "he that sleeps feels not the toothache."—*Shakspeare*.

317. *Smallest Twine may Lead*.—How many a child may be led by gentleness who cannot be driven by force—by a silken thread when a cable will not pull him ! Such an one by gentleness can be made as gentle as a lamb, who would, otherwise, be made as obstinate as a mule, and who might truly say :—

"The smallest twine may lead me."—*Shakspeare*.

318. *Smells*.—If there be any unpleasant smell about, depend upon it there is danger in the air—smell being emphatically a danger signal ! A mother, then, if there should be any unusual smell in the neighbourhood, should look well to the drains (and see that they be neither stopped up nor out of order), to the petties and to the mixen-holes, or she must look out for fevers, for cholera, for diarrhoea, or for diphtheria ? A mother with a nose on her face, should make use of her nose, or woe betide her unfortunate children ! Some people think that if they disguise the smell—by substituting one smell for another—by fumigation or by disinfectants,—they can do away with the danger altogether. Now, this is a great fallacy—a vain delusion ! The only effectual way to

get rid of the smell is to remove the cause—if it be removable—to remove it bodily altogether; remove the cause, and the effect will cease. Half measures in this, as in almost everything else besides, are worse than useless!

319. *Smooth Handle*.—A wife, if she be a mother, will be sure to have a good deal to worry her; but she must take the rough and the smooth together, and should lay hold of everything by the smooth handle—and not, as many mothers do, by the rough handle. Some mothers make troubles, and are, in consequence, constantly in hot water. Now, this is folly, for there are quite enough real troubles without making them; but really, in this world, *fancy* troubles are often harder to bear than *real* troubles—and *fancy* troubles crop up in every direction!

320. *Society of Child*.—To a devoted, domestic mother, her child's society is to her far more delightful and fascinating than any other society in the world. She can to her child, with *an American poetess*, truly say:—

“No; I would rather share your tear than any other's glee,  
For, though you're nothing to the world, you're all the  
world to me.”

321. *Some Mothers deserve a Whipping more than do their Children*.—A child commits a fault, and the

mother whips him for it; when she, having encouraged the fault, by bad management, is the real offender—requiring the stripes! The body of a child should be held sacred, and should never, unless for some great offence, be beaten. There is something in the whipping of a child very degrading to both parties.

322. *Sorrow*.—Luckily a child is exempt from sorrow—and well it should be so—or sorrow would soon crush the very life out of him! The cause of much of the sickness of grown-up people is sorrow; the cause of so many untimely deaths is “a pack of unprevented sorrow.” Look in a busy town at the faces of the multitudes thronging her streets, and you read in many of their countenances unmistakable tracings of sorrow legibly written upon them. Sorrow produces brain disease, which oft-times leads to insanity. Sorrow weakens the stomach, causing indigestion, and a long train of nervous complaints. Sorrow is a frightful source of heart disease, and thus of sudden death. If a correct registry were kept of the real cause of death, sorrow—“unprevented sorrow”—would take up a large space:—

“A pack of sorrows, which would press you down,  
Being unprevented, to your timeless grave.”—*Shakspeare*.

323. *Sparks may Light up a Fire* which oceans cannot quench, as a slight illness of a child, if neglected,

may lead to disastrous consequences which no human skill can avert. How important it is, if such be the case, that the illness of a child be investigated in its early stage, ere disease has gained a firm footing, and when a little appropriate treatment might have been all that was needed. A mother, then, in any illness of her child, should always remember "how great a matter a little fire kindleth."—*Proverbs*.

324. *Speak Gently of the Absent*.—A child should be made to understand that there is something mean and paltry in speaking ill of an absent person—of one who is not by to explain his motives and to defend himself. How much misery, heart-burning, and pain may be prevented, if every person, from childhood upwards, were taught this lesson !

325. *Spilt Milk*.—" 'Tis no use grieving over spilt milk." If, through any fault of a mother, anything has gone wrong with her child, she should try to rectify the wrong, if she can, but should not grieve over it—grief will not mend matters, but will only interfere with her usefulness, and can do no good. Such a mother must be more vigilant for the future—that will be the best recompense she can make for all her short-comings :—

"Cease to lament for that thou can'st not help,  
And study help for that which thou lament'st."—*Shakspeare*.



326. *Spring*.—The early morning of spring is delicious ; it is the time for a child to be out and about, frisking like a lambkin on the lea, breathing the balmy breezes—which are life-giving—and feasting his eyes upon the newly-opening flowers :—

“There’s perfume upon every wind,  
 Music in every tree—  
 Dew for the moisture-loving flowers—  
 Sweets for the sucking-bee :  
 The sick come forth for the healing breeze :  
 The young are gathering flowers,  
 And life is a tale of poetry  
 That is told by golden hours.”—*N. P. Willis.*

327. *Spring and Childhood*.—Childhood is the spring-time of existence—the dawn that ushers in the day. What is more beautiful than early dawn, or more lovely than early childhood ? We generally associate childhood with spring—and well we might do so—they have much in common ; they each give blossoms of promise or of disappointment, which usually foretell either an abundance or a deficiency of fruit. Moreover, there is a still further similitude,—the blossoms, at those particular seasons, are liable to blight—to wither—and to die ; hence the tender care required, in each instance, to protect and to bring the blossoms to perfection, in order that, in due time, they may bring forth good fruit. William Smith, in *Gravenhurst*, paints a charming picture of spring-time : “It is spring-time with us here at Gravenhurst, and indeed

over all Europe; trees are budding, birds are singing; there is the green and golden verdure on the woods, and over all how soft a sky! Before me are two lambs couching on the grass, and two little children standing together looking at them wonderingly, and thinking (I half suspect) that the two lambs are far more wonderful creatures than themselves. No, it is not always spring at Gravenhurst or elsewhere; it is not always youth with man or beast! We have our winter, and old age, and death the inevitable. But therefore it is that we *can* have spring and childhood, and the sweet relation between the old inhabitants of the earth and the new-born; the new-comer who is to be taught, protected, cherished. Would you wish it otherwise? No leaf to wither and to fall, and no bud to come forth upon the branches. And no human bud. The same dry tree for ever; the same eternal man, neither young nor old. No glad anticipations, and no cherished memories; both lost in the actual and eternal repetition of a monotonous existence. I think, in our madness, we should wish the sun to fall out of heaven."

328. *Spring Water for a Child to Drink*—is not only the best beverage for his bodily health, but likewise for his mental and for his moral health—tending to keep his mind clear and his morals pure. It is a sin and a shame to give an innocent and healthy child either beer or wine. It makes him love that

which, as he grows up to manhood, may, and probably will, become his bane and his curse. The world is full of drunkards, and many of that fraternity were taught to drink—were initiated into the mysteries of drunkenness from their childhood!

329. *Stammerer*.—Stammering sometimes proceeds from nervousness; at other times, from imitation; while, in certain other cases, it is a natural defect—which latter are incurable. The convulsive efforts of a stammerer to converse are not only painful to the stammerer himself, but even more so to the bystanders. One peculiarity of a stammerer is, that in singing he seldom stammers. This fact has been used as a means of cure. Shakespeare graphically describes a stammerer:—"I would thou could'st stammer, that thou might'st pour this concealed man out of thy mouth, as wine comes out of a narrow-mouthed bottle, either too much at once, or none at all."

330. *Standing upon Stilts*.—A child should always be natural, and not "stand upon stilts," as many children, when they are in company, are in the habit of doing. Some people in putting on their company-clothes put on at the same time their company-manners, which latter in a child is unnatural, and, therefore, unbecoming. It is bad enough to see a grown-up person "stand upon stilts," but it is much worse to

witness a child so ridiculously trammelled. "Standing upon stilts" in a grown-up man or woman is simply ridiculous, but in a child it is really painful to witness! A child of all persons in the world should be simple in manner, and natural in behaviour, and should never "stand upon stilts."

331. *Stichery*.—How many a young girl sits and stitches at some useless piece of fancy-work when the glorious sunshine is streaming into the room—inviting her to be out and about to enjoy the magnificent beauties of nature! While much stichery weakens her body and enervates her mind; much fresh air and exercise, on the contrary, strengthen her frame, and expand and make joyous her mind. "Come, lay aside your stichery." "Fie! you confine yourself most unreasonably."—*Shakspeare*.

332. *Stoppage of a Boy's Growth*.—Early or late hair on the face of a boy, is a pretty sure sign of early or of late stoppage of growth. Some show it early, and some late in youth; some as early as fifteen, others again not until they are seventeen, or eighteen, or even twenty years of age; that is to say, as soon as either whiskers, or beard, or moustache show themselves, in any quantity, on a boy's face, he seldom grows afterwards; he becomes more developed—more sturdy—more broad-shouldered—more manly—but does not grow in height.

This might, as a rule, be depended on ; but, of course, it is not a rule without an exception. The fact of hair, then, growing plentifully on the face is a sign of puberty—that he has become, to all intents and purposes, a man, and that he has done growing in height, however broad and burly he might become. Now this is an important time of life for such an one, and often determines whether, for the rest of his life, he shall be delicate or otherwise. It behoves a parent, therefore, at such times, to see that he has plenty of nourishment, and an abundance of fresh air and of active exercise. And if he be delicate, to consult a judicious medical man, that he may carefully examine him—his chest especially—in order that if there be any tendency to disease, that he might, if possible, nip it in the bud.

333. *Straws tell which Way the Stream Runs.*—A straw tells which way the stream runs, as trifles tell the character of a child. A trifle will disclose whether he be selfish or unselfish; whether he be good or cross-tempered; whether he be forgiving or revengeful; whether, in point of fact, he be likely to turn out a character to be loved and to be respected, or one to be disliked and to be shunned.

334. *Strength of Body* should in a child be cultivated by a mother in every possible way. But how is this to be done? By strictly attending to the Rules

of Health, as laid down in two of my other Books—*Advice to a Mother* and *Counsel to a Mother*. Strength of body in a child, and in every one else besides, is much to be desired, deserving both time and trouble to insure it; for a child who is weakly has but a poor chance of making a strong man, of battling with the world, or of becoming a useful member of society. How true it is that “The glory of young men is their strength.”—*Proverbs*.

335. *Sunday* ought, with a child, to be emphatically a sunny-day—a sun-day; and not, as it is with many children, a gloomy day—a gloom-day. Let Sunday be, then, to all, but to the young especially, a bright and sunshiny day.

“O day, most calm, most bright;  
The week were dark but for thy light.”—*Herbert*.

A child confined for some hours on a Sunday to his school-room (what has a child to do with a school-room?), or to his nursery, to learn religious lessons, might truly say—

“E’en Sunday shines no Sabbath day to me.”—*Pope*.

Such a procedure is not at all calculated to make him love religion; but is likely to have a contrary tendency. While out of doors, he

“Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything.”

*Shakspeare.*

It is folly and worse than folly—for it is injurious both to mind and body—to take a child of three or four years of age to church. It is utterly impossible for so young a child to take an interest in the service—the length of it makes it, beyond measure, wearisome to him. He becomes, long before it is over, restless and fidgetty, cross and naughty—a disturber of the peace, and a nuisance to all around him. The earliest age at which a child should go to church is when he is from between seven and eight years of age. When he is allowed to go to church, he must be made to understand that it is the house of God, and that consequently he must be reverent and attentive and well-behaved. It is asserted by some English writers, that the Scotch make Sunday a gloomy day. This assertion is contradicted by a celebrated writer, who says:—"How many men hate Sunday all their lives, because it was put to them so gloomily in their boyhood; and how many Englishmen, on the other hand, fancy a Scotch Sunday the most disagreeable of days, because the case has been wrongly put to them, while, in truth, there is, in intelligent religious Scotch families, no more pleasant, cheerful, genial, restful, happy day." \*

336. *Sunny Spots of Greenery* is Coleridge's graphic

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\* *The Recreations of a Country Parson.* London: John W. Parker & Son.

description of the country in the summer time. There is a great deal of happiness comprised in these few words—the glorious sunshine and the exquisite green turf is a combination which, to a child especially, is most charming; indeed, he is so much at home in the “sunny spots of greenery,” that it seems as though they were made on purpose for him!

337. *Sunshine*.—It is a grievous folly to stive a child up at his lessons, in a close room, when he should be out and about, exercising his limbs, expanding his lungs, and enjoying God's sunshine, feasting his eyes on the flowers of the field nestled in nature's pile carpet! How far more beautiful are such flowers than the flowers on his nursery walls! But how often is a poor unfortunate little fellow compelled to view the artificial instead of the natural flowers!

338. *Sunshiny Face*.—“A sunshiny face” is become a household word. When using it, we little think that we are indebted to Shakspeare for the expression; but what do we not owe him? Our language would have been poor indeed if he had not so bountifully enriched it.

“Vouchsafe to show the sunshine of your face.”

339. *Surfeiting and Starving*—that is to say, high-living and low-living—are both injurious to health—

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one kills as quickly as the other ; and it is a question whether more do not die from surfeit than from starvation. A mother, then, in the rearing of her child, should choose the happy mean—neither stuff nor starve : “ And yet, for aught I see, they are as sick, that surfeit with too much, as they that starve with nothing. It is no mean happiness, therefore, to be seated in the mean ; superfluity comes sooner by white hairs, but competency lives longer.”—*Shakspeare*.

340. *Sweets*.—A mother should bear in mind that sweets are very satisfying—the more luscious they are the more cloying they become ; the more greedily they are partaken of, the sooner they are loathed :—

“ For, as the surfeit of the sweetest things,  
The deepest loathing to the stomach brings.”  
*Shakspeare*.

Shakspeare, in another place, beautifully expresses a similar sentiment :—

“ The sweetest honey  
Is loathsome in its own deliciousness.”

341. *Sweetness and Light*.—In the building of a house, “ the two noblest things, which are sweetness and light,” should always be born in mind—that is to say, *large* windows, that will, both upper and lower sash, open and shut readily, should be insisted upon. The effects of sweetness and light in a house are very

charming, and are most beneficial both to body and mind—to health and happiness.

342. *Swimming* certainly is splendid exercise, both for developing muscle and for strengthening the whole frame. Not only is it an exercise, but it is an amusement to boot—and one that is most enjoyable. Moreover, it is most useful in saving life. Swimming, therefore, has everything to recommend it—fresh-air, exercise, amusement, and utility. Swimming is now taught in the army, as a military duty, and encouraged by prizes and by every other means. And well it should be so, for it makes a man active, self-reliant, brave, and circumspect.

343. *Taints*, both mental and bodily, are inherited by the children from their parents; hence the importance of parents being pure both in mind and in body, and of young men and of young women marrying only into healthy families—all else, such as riches, fame, and high birth, being of secondary consideration. If boys and girls have healthy parents, the boys should be kept healthy by simple living and manly games and exercises; and the girls, by eschewing fashionable amusements, and giving them an abundance of out-door exercise and of household occupation—of giving, indeed, their minds and bodies plenty to do—plenty of what is useful to do! Purity of either mind or of

body are incompatible with luxury;] purity of either mind or of body are incompatible with indolence !

344. *Tears* often freshen up a child as a shower of rain freshens up a flower. When a child is in trouble, tears come to his relief, and wash it away. The tears of a child are like the showers of an April day—they are usually followed by sunshine. If a child be ill, tears are, as a rule, a good criterion whether he be in danger or otherwise. Tears, in a simple illness, are usually abundant; tears in a dangerous disease, are generally altogether absent. There is an old adage worth remembering—

“ They that cry  
Seldom die.”

Tears, then, in an illness of a child is, as a patient once said to me, a good *cri-terion* !

345. *Teasing a Child*.—Many silly people delight to tease a little child. It is a senseless and cowardly thing to do. Anger is most weakening to him, as it is to every one else ; besides, in his endeavours to do right, anger disheartens him. “ Provoke not your children to anger, lest they be discouraged” (*Colossians*). Never allow an elder child, as is sometimes the case, to tease a younger one. Boys are men in miniature, and like men, are often very tyrannical ; they are bullies towards the weak and defenceless, and cowards towards the strong and the brave.

346. *Teeth and Health.*—Good teeth and good health are usually bosom companions—they often go through life hand-in-hand together. The fact is, that good teeth often cause good digestion—a strong stomach ; and a strong stomach generally gives sound health and a long life. If the teeth be bad, the digestion is almost invariably bad, and the whole frame goes altogether wrong. Commend me, therefore, to a good set of teeth as being some of the most priceless of our earthly property ! Moreover, a good set of teeth, in a lady, is one of her greatest charms and attractions, and redeems many a plain face. Besides, good teeth are so useful in elocution ; it is impossible for a man to be a good speaker if he have lost any of his front teeth ! Artificial teeth are very good in their way, but they are like all substitutes—all make shifts—not for one moment to be compared to the original.

347. *Teeth are most Precious.*—The teeth are most precious—some of our most valuable possessions, and, consequently, should be taken great care of. A child should be taught, as a part of his regular duties, to brush his teeth every morning of his life—simply with warm water, and with a tooth-brush. He should never be allowed to crack nuts with his teeth ; nor, when playing at horses with his brothers and sisters, to put an extemporised bit in his mouth, as is the

wont of some children when playing at horses ; for, if such be allowed, a tooth or teeth may thereby be loosened, and the second set, in consequence, may come irregularly in the jaw—as the jaw will be contracted in the part that has lost the tooth or teeth.

348. *Temper.*—A mother ought never unnecessarily to thwart her child. Some mothers are like perpetual blisters to their children—they are snapping and nagging at them continually; they spoil their tempers, as the mouths of colts are frequently spoiled by too sharp a bit and by too tight a curb.

349. *Temperance* keeps the mind clear and the blood sweet, and wards off many diseases. A temperate person sees life dressed in its proper colours—not one moment decked out with a roseate tint ; not the next draped with a pigment as dark as Erebus. He is not, by turns, elated and depressed, but pursues the even tenor of his way. Temperance is his rule and compass—he lives by rule, and keeps within compass. Blessed is the man who curbs his passions, and keeps them in due subjection. The passions are like fire and water—good servants but bad masters. Now, the lessons of temperance ought to be taught early in life—he should be brought up in the school of temperance. If he be temperate in his youth, the probability will be, that he will continue so through life. Happy is that man who is “temperate in all things.”

350. *Temperance, Early Rising, and Sponging* the whole of the body every morning, either with tepid or with cold water, are preventatives of cold, provocatives of health, helps to longevity, and sharpeners of the intellect. "The methods by which," says Sir Astley Cooper, "I preserve my own health are temperance, early rising, and sponging the body every morning with cold water immediately after getting out of bed, a practice which I have adopted for thirty years; and although I go from the hot theatre into the squares of the hospital on the severest winter nights with merely silk stockings on my legs, I scarcely ever have a cold."

351. *Tempest of Tears*.—A little child sometimes bursts out, without rhyme or reason, into "a tempest of tears," having just before been all sunshine and smiles. This puts one in mind of Tennyson's beautiful line—

"Like summer tempest fell her tears."

352. *Tender and True* is the motto of the Douglas family, and is one especially important for a mother constantly to bear in mind; she should not only be "tender"—as most mothers to their children are—but she should withal be "true"—true in every word and in every deed—as many mothers are not. Truly "tender and true" is a golden rule, and should ever be

borne in mind, and ought to be, in the rearing of a child, never separated. It is the very essence of Christianity, and was what our Saviour both preached and practised.

353. *Tender Mercies of Servants.*—God help a poor little child who is left by his mother to the tender mercies of servants ! In such a household, crying and quarrelling are going on all the day. A mother who leaves a child much to a nurse is an unnatural mother, and does not deserve the precious treasure intrusted to her to guard as the apple of her eye !

354. *Tenderness.*—One great<sup>1</sup> qualification for a mother is tenderness—tenderness towards her little charge ; a tender way of handling him—for his delicate body requires great tenderness in the handling ; a tender manner in addressing him—for a harsh, loud voice would frighten him exceedingly ; a tender face to comfort him—for a tender face is most soothing to a child. A mother, then, should be very, very tender to her child ; and she<sup>2</sup> usually is tender, and this is one reason, among others, why a child generally so much prefers his mother to his nurse. Tenderness is very charming in a wife to her husband ; but much more in a mother to her child. Barry Cornwall beautifully describes the tenderness of a wife to her husband—his description is equally applicable

—if not more so—of a mother's tenderness to her child :—

“ And tender—oh !  
As daylight when it melts in evening seas,  
The waves all dark with slumber.”

355. *The Bitter Cup of Remorse.*—A mother who does not rule her child “with diligence,” and who does not teach him discipline—a lesson that all sooner or later must learn—will have to drink the bitter cup of remorse—she will have to drink it even to the very dregs. She cannot escape from drinking it—it is as inexorable as Fate! If an indulgent mother had alone to suffer for her gross dereliction of duty, it would be sad enough, but her unfortunate offspring will have to suffer likewise, to the bitter end!

356. *The Crave and the Craze of the Day.*—Dress is decidedly the crave and the craze of the day. A child—a girl especially—is inoculated with the craze at a very early age; the infection is almost sure to take, and take to perfection; for many girls think of very little else besides but Dress; about which they rave, they dream, they talk, both in season and out of season—handsome dress being upon their tongues and upon their backs! It seems, with some girls, they were only made to dress, and that all else besides is “labour lost!” It behoves a mother, then, not to fall into this error; but in the rearing of her children,



to make them early learn and understand that dress is of secondary consideration, and that the beautiful clothing of the mind is far more to be coveted than the beautiful clothing of the body !

357. *The Dry Morsel and Quietness therewith.*—A mother should be careful to have perfect peace in the nursery just before and during meal-times, or the digestion of her child will be interfered with, and his meal, whatever it might be, will be more likely to do him harm than good. Many a head of a family can prove my assertion to be true ; if, for instance, he have, immediately before dinner, received any annoying intelligence, although hungry just before, at the receipt of the news his appetite has instantly vanished, and he turns away from his dinner with loathing and disgust. No ; peace and quietness, especially before and during a meal, are essentially necessary to good digestion. Shakspeare was well aware of the fact when he said,

“ Unquiet meals make ill digestion.”

The Bible, too, is very emphatic on the importance of quietness during meals : “ Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.”—*Proverbs*.

358. *The Enemies of a Parent's own Household.*—

If a child grow up to be a reprobate, or to be disobedient, he is emphatically, in every sense, an enemy of his own household—the bitterest enemy a parent can have! And if, unfortunately, his wickedness had first arisen from his parents' bad management—from over-indulgence and from want of proper discipline—the parents themselves were the *original* enemies of their own household. When such be the case, as it often is, the poignancy of their grief must be exceedingly sharp; for had he, as a child, been “ruled diligently,” he might, through God’s blessing, have, as a man, turned out a dutiful instead of an undutiful son—a fast friend instead of a bitter enemy—a blessing instead of a curse! “A man’s enemies are the men of his own house.”—*Micah*.

359. *The Evils of Sensational Tales*, for a child are, in the present day, great and many; they enervate his mind; they give him unnatural ideas of men and things; they make him dreamy and unfit for the realities of life; they are oftentimes a tissue of tomfooleries—full of sickening rubbish of love and murder; they make him indolent, luxurious, and sensual—such qualities being totally unfit to form a noble character. A mother may inquire,—“Would you have no tales for a child?” Certainly I would, and tales full of fun and frolic and adventure, but not sensational. The sensation tales of the present day

have too much the resemblance and the quality of sensational novels for adults to be good for an innocent child!

360. *The Eyes, the Nose, the Ears, the Taste, the Touch* of a child should all be educated—are his best educators! His eyes to see and to observe; his nose to smell sweet flowers, and to point out the peculiar odour of each; his ears to distinguish sounds; his taste to discriminate the bitter from the sweet, the sweet from the bitter; his touch to distinguish one substance from another—its size, its form, its peculiarities. This is the way to educate a child, and not by book-learning; the one is useful, the other, at his tender age, is worse than useless—a waste of time and a waste of brain-power—which latter must not, on any account, be allowed.

361. *The Figs on the Far Side of the Hedge are Sweeter.*—We always fancy what we cannot get at readily are the sweetest and the best. The grapes beyond our reach are more coveted than those within our grasp.

362. *The Graves are for the Old.*—I will maintain that children—as children—ought not, as a rule, to die! The graves are not intended for the young,—

“the graves are for the old.”—*E. B. Browning.*

But, then, when the children of the poor are *made* to earn their own bread—what else but disease and misery and death are to be expected? A child's mission is play and not work—is frolic and not grind! How exquisitely beautiful is "The Cry of the Children of the Poor," by Elizabeth Barrett Browning. I cannot resist quoting a stanza:—

"Do ye hear the children weeping, O my brothers,  
Ere the sorrow comes with years?  
They are leaning their young heads against their mothers,—  
And *that* cannot stop their tears.  
The young lambs are bleating in the meadows,  
The young birds are chirping in the nest,  
The young fawns are playing with the shadows,  
The young flowers are blowing toward the west—  
But the young, young children, O my brothers,  
They are weeping bitterly!—  
They are weeping in the playtime of the others,  
In the country of the free."

363. *The Heart of a Girl* is often weakened by a fashionable life—by excitement; and yet "a sound heart is the life of the flesh." A mother, then, should be cautious not to allow her daughter to trifle with such a noble organ as the human heart. There would not be so many damaged hearts among young ladies as there now are if fashionable life was more eschewed than it now is. But so it is, and so to the end of the chapter it will be,—a fashionable life, if it be strewn with flowers, is, nevertheless, full of thorns; if it be a merry life, it is, as a rule, a short one, and has a most

unsatisfactory ending. A girl's existence is worthy of better things, she having been sent into the world for noble purposes—to perform a glorious mission! A fashionable lady's life might emphatically be called a *wasted life*! The world is full of *wasted lives*, and will be so, until a complete revolution takes place in the customs and habits of society!

364. *The Heart of Childhood is all Mirth*; if it is not, it should be so. What has a child to do with sorrow? time, alas! too soon will come when he will know it but too well:—

“The heart of childhood is all mirth:  
We frolic to and fro  
As free and blithe, as if our earth  
Were no such thing as woe.”—*Kemble*.

365. *The Never Knowing When you are Beaten* is an admirable lesson for every English boy to learn; defeat should only urge him on to greater exertions; until, at length, victory will crown his efforts, and the field will be won! Truly it is a valuable lesson for every boy to learn—“Never to know when he is beaten.” It is the lesson that has made England what she is—the glory and the envy of the whole world!

366. *The Race is not always to the Swift, nor the Battle to the Strong*; but although it is not always,

it is *generally* so ; hence the importance of a mother giving her child bone and sinew and nerve, that he may run the race and fight the battle of life—which race and which battle all have to run and to fight !

367. *The Silvery Side of the Cloud.*—A cheerful mother—one who looks on the bright side of everything—on “the silvery side of every cloud,” is a blessing to her child and to her whole household. How many troubles a cheerful spirit in a mother surmounts ; how much happiness in a family a cheerful mother imparts ! Cheerfulness is like sunshine ; it brightens up the gloomiest prospects, and makes a heaven upon earth. A cheerful heart never despairs, but is courageous, and imparts courage to others. A cheerful mother is almost sure to make her child cheerful, and a cheerful child is invariably a happy child. Cheerfulness is the principal ingredient in the cup of happiness. Cheerfulness is most strengthening and invigorating to the frame. “A merry heart doeth good like a medicine : but a broken spirit drieth the bones.”—*Proverbs.*

368. *The Three Os.*—Obedience, Occupation, and Order are the three grand essentials in the rearing of a child ; he is sure, without each and all of the three, to come to grief. I do not, of course, mean by occupation, that a child is to work ;—play is a child’s work—his

occupation—of which he ought, if he is to be well in mind and body, to have an abundance ; indeed the principal of his time should be spent in play, and that, if possible, in the open air. Now, this is most important advice, and must be carried out to the very letter, or woe betide the unfortunate and deeply to be pitied child.

369. *The Truth, the Whole Truth, and Nothing but the Truth*, in case of the sickness of a child, should be told to the doctor by the mother. There should be no prevarication—no keeping things back—no high-flown language—no trying to give her own version of the case. A plain unvarnished tale should be told him ; for many a mother wraps her words up in so much verbiage, that it is difficult to pick out her real meaning, and, in consequence, her child is likely to suffer from the doctor not fully comprehending the case. A mother, then, in consulting her medical man, should be simple in her language, truthful in her statement, and never wander from the subject in hand. “You should tell the truth, the whole truth, and nothing but the truth, to your Doctor. He may be never so clever, and never so anxious, but he can no more know how to treat a case of illness without knowing all about it, than a miller can make meal without corn ; and many a life have I seen lost from the patient or his friends concealing something that

was true, or telling something that was false. The silliness of this is only equal to its sinfulness and its peril."—*Plain Words on Health*; by John Brown M.D.

370. *Thick Coverlets on Beds*.—A thick coverlet on the bed of a child is an abomination. A child covered with a thick coverlet is sure to kick, if he can, all the bed-clothes off him, and well he might do so—he feels half-suffocated! Look at him! He is bathed in a profuse perspiration—perspiring from every pore! It is impossible for a child to sleep sweetly, if he be under such an infliction—he is sure to be restless, and why? The perspiration cannot get away from him; and as the skin is a breathing-apparatus, this is a grievous state of things. No; if he is to have a coverlet at all, let it be an open-worked one of some sort, in order that his skin may properly breathe through it, and that the perspiration—which in the night season is profuse—may escape from him in the surrounding air, and which it ought to be enabled readily to do. If, in the winter-time, a mother should want to make her child properly warm at night, she should put an extra blanket on his bed, as the perspiration will readily escape through blankets when it cannot possibly through a thick coverlet—a thick coverlet being almost air-tight and perspiration-tight. Truly a thick coverlet on the bed of a sleeping child is an enemy to



health and to happiness ; for if a child be not well, it is impossible for him to be happy—health and happiness being inseparable friends. A person who is in perfect health cannot be truly miserable ! Health, then, has very much to do with happiness ; hence the necessity of a mother taking every possible care of the health of her child—health being the most precious of all earthly treasures.

371. *Thinking Mothers*.—What a good thing it would be if we could get mothers to think ; but we cannot ! If we could make them think, we should make them understand the importance of thinking about their children more than they do—not about their loving them, for they are always thinking of that—but about their children's bodily wants and their mental necessities—these are the subjects that mothers should think about ; and by thinking, devise the best means for supplying such wants and such necessities. “ Pray look around you. Scarcely one in a thousand of *any* class, under any circumstances, can be got to think. I have lived in most capitals of Europe ; I have seen your highest and your lowest ; I have mingled with all classes. I tell you that men do not love the labour of thinking ; rich or poor, they love it not ; it is a toil, a disturbance ; it wearies, it afflicts them. Here and there the propensity is developed, and chiefly, like some other plagues, where the diet is

low, and the dwelling is dark, and the air is stagnant. In some constitutions, whatever may be the surrounding circumstances, the fever will break out, and then it makes of the man—as chance or the multitude will have it—a god or a demon.”—*Thorndale*; by William Smith.

372. *Thou shalt not be Afraid for any Terror by Night.*—A little child is often frightened at darkness; but when he is, there is something wrong in his bringing up; for if he be well brought up, the darkness and the light are both alike to him. The probability is, that some foolish nurse has been frightening him during the day with tales of ghosts and hobgoblins. Now, there is no use in scolding a little child—he cannot be scolded out of his fears. The best way is to have a candle burning in his bedroom, and to have his door open, and for his mother to be within call. As soon as he is asleep, the light of the candle should be extinguished. A little gentle, soothing talk from his mother will, in a short time, make him forget his fears, and, for the future, he will become a brave little man: “Thou shalt not be afraid for any terror by night.”—*The Psalms*.

373. *Threatening a Child.*—It is a wrong system altogether to threaten a child with punishment—the mother the while not having the slightest intention

of putting her threat into execution. Now, this does harm in more ways than one. In the first place, the child, from experience, knows full well that the mother will not punish him; he, consequently, loses confidence and faith in her truthfulness, which is a grievous state of things. In the second place, her threats have no deterring effect upon him—they only encourage him in his naughtiness. A mother ought never to threaten punishment without, if he persist in his disobedience, executing judgment, and carrying out the punishment to the very letter—a child must see that the mother intends what she says, and that she does not mean either to trifle or to be trifled with.

374. *The Wandering Bee gathers Honey.*—This is a good lesson to teach a child industry, and foresight, and wisdom, and thriftiness. “The wandering bee gathers honey;” he gathers it in his wanderings to take it to his home, and to lay it by for a store for the winter, when not able to work; he gathers it with care and with assiduity; he gathers it in his wanderings, but he does not wander about without a motive—he works, while he wanders, with a will—he has an object—he combines business with pleasure humming with joy the while, and never for one moment being idle; he gathers the honey from the flowers—the sweet and luscious honey—and leaves the bitter behind: what a lesson for a child—to

extract the sweet from the bitter, the good from the evil, and to leave the bitter and the evil behind ; he takes it home, and does not squander it away ; he takes care of it until the winter, when there are no flowers to sip, and when, unless he had had foresight, he would starve ! Truly, "the wandering bee," preaches a splendid sermon to every one—to a child especially—on industry, on foresight, on wisdom, and on thriftiness !

375. *The Nervous System of a Child* is at a low ebb ; there is very little vigour in it ; it is easily excited, and excitement is a sign of weakness ; and therefore the nervous system of a child should not be tried by book-learning ; or the nervous system will come to grief, and will assuredly break down, and the child will become either delicate, or a fool, or he will die :—

"Thy nerves are in their infancy again,  
And have no vigour in them."—*Shakspeare*.

376. *Thorough Ventilation of a House*.—To ventilate a house thoroughly in the morning—the skylight, or the landing window, the back door, and the front door should, for a couple of hours in the morning, be opened, the front door being guarded the while from intrusion by means of a door-chain. Now, by adopting this simple plan, you get a thorough current of pure air into your house, which would

make it sweet for the remainder of the day. Air—pure air—is one of the grand essentials of health ; but, alas ! although it be so cheap and so plentiful, it is a rare commodity. Impure air is the pabulum upon which many diseases live and thrive ! Many people never open their windows from week's end to week's end—the rooms in consequence smelling foul, musty, and frouzy.

377. *Time a Healer of Ills*—one of the greatest we possess. It takes time to heal a bodily infirmity—a wound ; it takes time to heal a mental infirmity—an affliction ; and if we hurry either the one or the other, we make matters worse instead of better :—

“ What wound did ever heal but by degrees ? ”  
*Shakspeare.*

Mr Whitbread, M.P., in the House of Commons, the other evening, in speaking on a certain subject, made the following sensible remarks :—“ We must allow time, that great healer of all ills, to have its proper effect.”

378. *Tight Hand*.—When a child is grown up with too tight a hand, he frequently grows up wild. If he be not allowed to enjoy, when he is young, innocent pleasures, he will probably make up for it, when he grows up to man's estate, by embarking in

pleasures that are anything but innocent. Severity in the bringing up of a child is much to be deprecated; indeed it cannot be too strongly condemned; It is wonderful what power the law of kindness will have even on the most obdurate heart; if such be true, what must it have on a tender, impressible little child?

379. *Time Lost must be Redeemed.*—If a mother have hitherto been lax in the bodily management and in the mental training of her child, and has in consequence, lost much valuable time, she must now be doubly diligent, and bestow on her child extra labour and pains in order to redeem the time! It is so sometimes that a sense of a mother's responsibilities suddenly rushes on her mind, and seems almost for the time to overwhelm her. When such be the case, she ought not to disregard such promptings; but bestow all her energy and judgment in giving effect to such excitors of action.

380. *Time of Promise, Hope, and Innocence.*—There is a beautiful sentiment, by an Anonymous Author, on this subject, which, as it is very appropriate to these pages, I cannot refrain from quoting:—

“Oh! time of Promise, Hope, and Innocence,  
Of Truth, and Love, and happy Ignorance!  
Whose every dream is Heaven, in whose fair joy  
Experience yet has thrown no black alloy;

Whose Pain, when fiercest, lacks the venom'd pang  
Which to murderer ill death oft belong,  
When, mute and cold, we weep departed bliss,  
And Hope expires on broken Happiness."

381. *'Tis Hard Work to do Nothing*!—When a child, or any one else, is well, it is the hardest work in the world to do nothing! When a child is sitting or lolling about and doing nothing—averse to play—for play is a child's avocation—the chances are that he is poorly, and that his case requires investigation. To have nothing to do! To do nothing! God help the child and everyone else that has nothing to do! They are more to be pitied than the veriest labourer that toils in the fields! A labourer does work, is compelled, fortunately for him, to work, and by working fulfils the law of God: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."—*Genesis* iii. 19.

382. *To Know that which before us Lies in Daily Life is the Prime Wisdom*, is the saying of a man—one of the greatest, if not the greatest, England ever produced. To know how to act wisely, how to speak advisedly, and how to fulfil the daily duties—more especially in the training of our children—is "the prime wisdom."

383. *To Walk Circumspectly*.—How applicable it is

to a mother's case that she "walk circumspectly, not as fools, but as wise." If such were more general, how many an accident might be prevented; how many a disease might be nipped in the bud; how many a heartache might be spared; how many a tear might be saved from being shed; how many a sting of remorse might be averted; but, alas! circumspection, in many a nursery, is frequently not to be found—all is left to blind chance, and nurses and children are allowed, as they well may, to take care of themselves!

384. *To Throw a Perfume on the Violet.*—Some mothers are fond of putting scents upon their children; it is all very well for grown-up people who have disagreeable smells to try and hide them with perfumes; but for a healthy child, who, if he be well washed and well cared for, is as fresh and sweet as a daisy, to have scents upon him, is a folly as great as

"To throw a perfume on the violet."—*Shakspeare.*

385. *To Lock the Stable when the Steed is Stolen.*—How many a mother commits this folly! She allows her child, for instance, who is poorly, to become a confirmed invalid, before she seek proper advice; and when no good, in consequence of the delay, can be done to him, she is like a drowning man, who catches at straws to save him from destruc-



tion—she calls in half a dozen doctors, who can do no good: “She locks the stable when the steed is stolen.” The moral of which is, that a mother should call in a doctor in the early stage of the disease—when good can be done; and not half a dozen doctors when the case is hopeless—when “the arm of flesh” is powerless to save.

386. *To Love all Things*.—A mother should teach her child to love all things—for a child should be full of love; whatever cruel man may be, a cruel child is a painful object to behold, and one most unnatural. William Smith, in *Thorndale*, gives a beautiful description of a mother in guiding her child in the path of love: “She taught me,” he says, “to love all things, all living creatures, and to find beauty where I should else have never looked for it. She taught me to give pain to no sentient thing, to inflict no suffering, if possible, on any fellow mind. She made me understand that there was a spirit of love abroad through all the universe, and in the Author of it all,—that I must be like it, if I would be good or happy; if like it, I should live in peace for evermore.

387. *To Run with the Hare and to Hunt with the Hounds*, as a mother often does, in the presence of her child to her friends, is an admirable method of teaching her child hypocrisy! What the mother says to her friends *before* their faces, and what she

says of them *behind* their backs, are often diametrically opposite ; her child, the while, hearing, and seeing, and learning his lesson—the lesson of hypocrisy, which he does not forget in a hurry, but in process of time follows his mother's example, and “runs with the hare, and hunts with the hounds ;” becomes after a little practice an adept—a confirmed hypocrite, his mother herself having taught him his first lessons in she art ! Oh ! how careful a mother should be, before her child, in “back-biting” her friends ! If a mother must “back-bite” her friends—and with some persons it is a favourite amusement—let her not do it in the presence of her child, and not poison his innocent mind with such venom !

388. *To Sit Still and Do Nothing* is an excellent motto for a quacking mother ; if a child either have, or if the mother fancies that he have, anything the matter with him—and it is more frequently the latter than the former—some wretched mess is forced down his unfortunuate throat ; or, if by the improper administration of aperients, his bowels are made costive, the mischief is increased by repeating the dose, until at length his bowels will not act without physic, and physic becomes his daily portion and potion ! Oh ! if such a mother could be made to understand how much better, in such a case, it would be “to sit still and do nothing,” the bowels would soon recover their

proper function, and act without a particle of opening medicine. A quacking mother has much to learn, as her unfortunate child has much to suffer ! It would be far better for such a child never to taste a grain or a drop of medicine than to be so barbarously treated !

389. *Train up a Child to be Unselfish.*—The sin of the present day is selfishness. Children are, in every way, made selfish—their elders have to give way to them in everything, to their freaks, to their fancies, and to their failings. Now, a selfish child is sure to make a selfish man ; and a selfish man is one of the most detestable of characters—he lives only for himself, for his own pleasures, and for his own comforts—self being the alpha and the omega of his existence !

390. *Tobacco Smoking for Boys.*—Let me enter my strongest protest against the abominable custom of a youth, at the commencement of puberty, smoking. Boys often think it manly—that it is asserting their manhood to smoke ! Now, this idea is perfectly absurd ! Smoking, too, at this particular time is especially prejudicial, and has driven many a youth, if he be so predisposed, into a consumption ; at other times it has brought on a succession of epileptic fits, which have not only endangered his health, but even

his very life itself:—"Stop that boy! A cigar in his mouth, a swagger in his walk, impudence in his face, a care-for-nothingness in his manner. Judging from his demeanour, he is older than his father, wiser than his teacher, and more honoured than his master. Stop him! he is going too fast. He don't see himself as others see him. He don't know his speed. Stop him! ere tobacco shatters his nerves; ere manly strength gives way to brutish aims and low pursuits. Stop all such boys; they are legion; they bring shame on their families, and become sad and solemn reproaches to themselves."—*American Paper*.

391. *Tooth-ache*.—Little pains, like little worries, are very hard to bear, and sometimes prevent one from properly following one's occupation; the pain of tooth-ache, for instance, often unfits one for one's duties, and makes one feel ill "all over."—

"'Tis even so;

For let our finger ache, and it indues  
Our other healthful members ev'n to that sense  
Of pain."—*Shakspeare*.

392. *Treasures*—*Household Treasures*.—Oh, it is a joyous sight for a mother to watch her happy children at play. While doing so, she can fully appreciate those beautiful lines of Carpenter:—

“ Household treasures ! household treasures !  
Are they jewels rich and rare ;  
Or gems of rarest workmanship ;  
Or gold and silver ware ?  
Ask the mother as she gazes  
On her little ones at play :  
Household treasures ! household treasures !  
Happy children—ye are they.”

393. *Troubles*.—A mother's troubles, with regard to her child, may be principally divided into two heads, (1) preventable troubles, and (2) non-preventable troubles. *Preventable troubles* are those brought on by a mother's want of vigilance ; by carelessness ; by trusting to servants—few of whom are to be trusted. Now, preventable troubles are very hard for a mother to bear—knowing, as she well does, that if she herself had done her duty, her poor little innocent child would have been saved much suffering, and she herself much misery and self-reproach. *Non-preventable troubles*—as they are not owing to lack of duty—can be borne with greater resignation, as she will not have the stings of conscience to wound her to the very quick ; as in preventable troubles she most assuredly will have.

394. *Trust*.—There is nothing like trusting a child, until he deceive you. A child that is never trusted is sure to be a little sneak, or coward, and full of falsehood, and is likely in the end to develop into a onourable, disreputable man. “Honour bright”

should, in the bringing up of a child, be the watch-word. A trusted child generally turns out every inch a man !

395. *Trust and Obey your Doctor.*—You had no business to employ a doctor for your child unless you *trust* him—unless you have the most implicit confidence in him ; you had no business to employ a doctor for your child unless you *obey* him in all things. Some things to you may appear trifling, but which, in reality, may be very important, and may decide whether your child shall live or die ! Some foolish mother declines giving the medicine to her child—because the medicine is not very pleasant—“she will not,” she says, “torment her child by giving it.” I reply,—that it is better that her child be tormented by the nauseous medicine than by the fell disease, and that *bitter* physic is “often *bitter* to *sweet* end.” With regard to *trusting* a doctor, Dr Brown, in his *Plain Words on Health*, speaks much to the purpose when he says :—“It is your duty to *trust* the Doctor—that is, to believe in him. If you were in a ship, in a wild storm, and among dangerous rocks, and if you took a pilot on board, who knew all the coast and all the breakers, and had a clear eye, a firm heart, and a practised hand, would you not let him have his own way ? would you think of giving him your poor advice, or keep his hand from its

work at the helm? You would not be such a fool, or so uncivil, or so mad. And yet many people do this very same sort of thing, just because they don't really trust their Doctor; and a Doctor is a pilot for your bodies, when they are in a storm and in distress. He takes the helm, and does his best to guide you through a fever; but he must have fair play; he must be trusted even in the dark. It is wonderful what cures the very sight of a Doctor will work, if the patient believes in him; it is half the battle. His very face is as good as a medicine, and sometimes better, and much pleasanter too."

396. *Trustfulness*.—A child, who has judicious, sensible parents has such perfect confidence in his mother's truth and good faith that he believes her statement to be true, however improbable it might appear: this fact is well exemplified by the following anecdote:—"A little boy, disputing with his sister recently, exclaimed, 'It's true, for ma says so; and if ma says so, it is so if it aint so.'"

397. *Truthful Mother*.—A truthful mother is sometimes austere—she lacks gentleness—we may to such an one with Shakspeare truly say,—“The truth you speak doth lack some gentleness.” A mother, in her intercourse with her child, should bear in mind that golden rule of St Paul,—“Speak the truth in love.”

398. *Twits*.—A child should not be encouraged by his mother to tell tales—"to twit" of his brothers and sisters and of his nurse. There is something low and mean in a child being "a twit." He is one, too, that is always disliked by every one who has anything to do with him. "A twit" is usually a sneak; he hearkens out for all that is wrong, in order that he may, by telling damaging tales of others, curry favour with his mother.

399. *Unbridled Children* will soon become unmanageable to their mothers; they are like young colts who have never been broken. A child who does not bear the yoke in his youth will, in consequence, have to bear a grievously heavy one in his manhood. How many a mother laments, when it is too late, that she has over-indulged her children; that she has allowed them to have too much their own way; and that they are now her masters;

"unbridled children, grown  
Too headstrong for their mothers."—*Shakspeare*.

400. *Understanding*.—A child is very inquisitive—and well he should have an inquiring mind, for he has many things to learn—to take in—to comprehend—to understand:—and how can he understand, if he does not inquire. A boy, then, should be encouraged



in his inquisitiveness, and the answers to his queries should be so clearly and simply given to him, that his young mind may readily understand them. The best way to improve a child's understanding is by conversation—he being the questioner, and the mother herself being the expounder. It is surprising how much valuable information may be imparted to a child in this way ; indeed, conversation is almost the only way in which a child should be instructed, and thus be made to understand. “Give thy servant an understanding heart” is a beautiful and most comprehensive prayer. There is no quality so much needed in this world as “a good understanding in all things.”

401. *Undressing Children for the Night.*—When children are about to be put to bed, the father and the mother should adjourn to the night-nursery, and see their little ones undressed for the night—it is a charming sight to see! The simple pleasures of married life are the most delightful and the most enduring; they do not leave, as many of the pleasures of this life do leave, a sting behind them! There is a sweet description of “A pretty sight to see” in *The British Workwoman* for September, 1872, which I cannot refrain from quoting :—

“ In the early evening  
Playthings are put away,  
And the babies come together  
Their sweet good-night to say :

One to mother clinging,  
Two on father's knee ;  
O the curls and dimples  
Are a pretty sight to see !

“ In their dainty night-gowns,  
Never half so fair ;  
White arms soft and curving,  
Little pink feet bare ;  
Every pose so graceful,  
Every motion free ;  
O, there's no denying  
It's a pretty sight to see !

“ After lavish kisses,  
The last ‘ good night ’ is said,  
And then the little fairies  
Go trooping off to bed.  
And when upon the pillows  
They cuddle down, all three,  
O, then my sleepy darlings  
Are a pretty sight to see ! ”—F. M. B.

402. *Unhappy Child*.—An unhappy child is a painful and unnatural sight to see. Whatever unhappiness there may be in this world—and sin and folly are the two principal causes of unhappiness—a child should not be one of the unhappy people—he was made for happiness, and should be “as happy as the day is long.” What can he know of sin? What can he know of folly? until it has been implanted into his nature by instructors and instructresses. “There is something very sad, and, in a true sense, very unnatural in an unhappy child. You and I,

grown-up people, who have cares, and have had sorrows and difficulties and sins, may well be dull and sad sometimes; it would be still sadder if we were not often so; but children should be always either laughing and playing, or eating and sleeping. Play is their business. You cannot think how much useful knowledge, and how much valuable exercise, a child teaches itself in its play; and look how merry the young of other animals are: the kitten, making fun of everything, even of its sedate mother's tail and whiskers; the lambs, running races in their mirth; even the young asses—the baby-cuddie—how pawky and droll and happy he looks, with his fuzzy head, and his laughing eyes, and his long legs, stot, stotting after that venerable and *sair hauden-down* lady, with the long ears, his mother."—*Plain Words on Health*; by John Brown, M.D.

403. *Unkind Words* ought never to be spoken to a child—they are gall and wormwood to him; they rankle in his mind "like a thorn in the flesh;" they make him cross and irritable; they spoil both his temper and disposition. He should be ruled by the laws of kindness and of obedience—by love and not by fear—no other laws will answer the purpose. A mother may be firm, and yet gentle; decisive, and yet pitiful!

404. *Unkind Sons and Unkind Brothers* invariably make Bad Husbands.—If a young man be unkind to his mother or to his sisters, he is likely to make a bad husband. Let a mother who has marriageable daughters beware of such an one, or misery will be her daughter's future portion. On the other hand, if a young man be kind and affectionate to his mother and to his sisters, such an one is likely to make an excellent husband. A kind and affectionate disposition, next to a healthy constitution, is most to be desired in marriage.

405. *Unmaidenly Accomplishments*.—Some of the accomplishments of *the fast young ladies* of the present day are as follows: the talking of slang; the uttering of mild oaths; the smoking of cigars and of cigarettes; the whistling of snatches of song. For the latter accomplishment the verdict of the old adage is summary and severe: "Whistling women and crowing hens ought to have their heads cut off!" But, in truth, whistling is a mannish accomplishment, and men do not like mating with women who have mannish accomplishments—who are mannish women. A mannish woman is what George MacDonald calls "an unwomanly woman;" and nothing is more hateful to a man than "an unwomanly woman."

406. *Up to Any Thing*.—A healthy child is up to anything—he only wants a leader, and he will follow

or he will be the leader and his comrades must follow ; for either leader or follower is all the same to him—provided he keep moving ; for move he must—it is a necessity with him—it is an instinct planted in his very nature, and he must obey. A child must be up and doing—a pattern to lazy folks—for he is never idle.

407. *Utility.*—There is not a greater pleasure in the world to a child than setting him something that he considers useful to do ; and if it make him happy, it is useful. When he sits down to a table, for instance, giving him paper to make into spills ; to help the gardener at the flower beds ; to send him to different parts of the house on errands—of course giving him messages to deliver not beyond his comprehension. Utility is as much valued by a child as it is by a grown-up person ; and to make him useful as a child is to make him useful as a man. “There is beauty in utility.” There is, Heaven knows, an abundance of useless beings in the world without enlisting him in their already over-stocked ranks. It is a misfortune to a child to bring him up in idleness—I do not mean that he should be taught book-learning until he be old enough—that is quite out of the question ; but useful things he should be taught, and that early—the earlier the better. Who are the men whose names are as “household words”—the men of mark—who have made England famous ? The useful men !

408. *Vanity in a Child* ought to be repressed, in stead of being what it often now is, in every way encouraged. Look at a little girl! A vain mother dresses her out in finery, and makes dress with her a great consideration—of first-rate importance. Now what must a little girl think of such anxiety on her mother's part that she must be well dressed—that she must look nice! It can only have one effect upon her impressible mind, and that is, that it must make her vain, and must make her grow up vain, for if she be vain as a child she will assuredly be vain as a woman. It is sad to know how many fine characters are ruined by vanity; it is still more sad to know that the seeds of vanity were first sown in their childhood by the hands of their own mothers!

409. *Ventilating Shafts*.—In building a house there is nothing for ventilation like *large* chimneys in *every* bedroom in the house. Chimneys may truly be called *ventilating shafts*; and ventilation is as essentially necessary for the health of the lungs (and therefore of the whole body) as good food is for the stomach; indeed, air is the lungs' food—and the lungs must have plenty of it to be in good health. The essential difference between the supplying of the lungs with food and the supplying the stomach with food is this,—that the former requires continuous feeding—night and day; while the latter only needs feeding at inter-

vals—from time to time. It is a cruel thing to box a person up at night in a room with a stopped-up chimney, or to put him in a chamber without a chimney in it—it is a species of slow-poisoning, and will, in time, as effectually destroy human life as a large dose either of arsenic or of prussic acid. Shame upon an architect who does not, in the building of a house, put a chimney in every room? He is, if he omit doing so, a perfect *ignoramous*, and should be drummed out of his profession? *To still more improve the ventilation of a bedroom*, let not only the chimney be unstopped, but, in the summer-time, let the upper-sash of the window be lowered about an inch, and kept open day and night continually; this will make a bedroom fresh and sweet, both night and day, and will materially assist the chimney—the ventilating shaft—in carrying off gas, spent breath, exhalations from the skin, and other impurities.

410. *Very Few People Live Wholesomely*, or know how to live; they do not understand the importance of simplicity of living: grown-up people as a rule, take too many stimulants; and children, as a rule, live too richly, and partake of too many dishes. A child ought never, at dinner, to eat but one kind of meat; although a variety of wholesome vegetables may, with advantage, be eaten with his meat—such vegetables being good for, and sweetening to, his

blood; a farinaceous milky pudding should form a part—and a great part—of the daily dinner of every child.

411. *Very Little Nerve and Very Little Muscle.*—Some of the girls of the present day have very little nerve and very little muscle—they are but little better than abortions! Should such things be? Certainly not, provided their minds and their bodies were better managed than they now are. But when you hear of girls sitting up half the night dancing and waltzing, and sleeping and dozing half the day, and, during the small portion of the daylight yet remaining, lolling on easy chairs and sofas, and reading sensation novels, can anything else, I say, be expected from them than very little nerve and very little muscle, and that they should be little better than abortions? I trow not!

412. *Vigilance.*—If there be one quality in a mother more necessary for the welfare of her child than another, it is—vigilance. The dawdling, easy-going mother is always getting into trouble—for the sins of omission are in this world almost as severely punished as those of commission. A vigilant mother is ever on the alert to preserve and to promote the health of her child. She is never willing to delegate her duties to a servant, knowing full well how, if she



were foolish enough to do so, her child would fare. No : a vigilant mother is a blessing to her child, more especially if her vigilance be combined with good sense, with firmness (although tempered with gentleness), and with courage to do what is right. Vigilance comprises many rare qualities, absolutely needful for a mother to possess, namely, watchfulness, a determination at any cost to do her duty, caution, self-abnegation, "attention in discovering and guarding against danger." Vigilance decidedly is one of the most necessary duties for a mother to possess. If vigilance were more common in the nursery than it now is, there would be far less misery, fewer diseases, and not so many deaths among children as there now are. A mother's part, then, is vigilance—nothing should be left to chance :—

"Chance will not do the work. Chance sends the breeze ;  
 But if the pilot slumber at the helm,  
 The very wind that wafts us towards the port  
 May dash us on the shelves.—The steersman's part is  
 vigilance ;  
 Blew it er rough or smooth."—*Scott*.

A mother may emphatically be called the pilot—the steersman of her child !

413. *Voice of a Child*.—The voice of a child, in a well-conducted nursery, is full of harmony ; while in a badly-managed nursery it is full of discord. A

stranger, the moment he enters a house, can tell what kind of a mother rules within : if she be a mother who "looketh well to the ways of her household," the merry laugh and the cheery voice abound and resound through the dwelling ; while, on the other hand, if the mother either does not understand her duties, or if she neglect her duties, the fretful cry and the piercing scream continually are heard !

414. *Waist of Young Girls.*—The waist of a young girl should never be desecrated either by corsets or by stays. It is as *wicked* a thing to pinch in a young girl's waist, as it is a *foolish* thing to tighten in a woman's waist ; but as the latter is old enough to know better, and to take care of herself, I will, in this place, say no more concerning it. But a young girl, who either does not know better, or who has no voice in the matter, is quite another thing altogether—she has a mother to take care of her, and her mother is the one to come to a true decision. A mother, then, should beware how she tightens in her young daughter's waist—it is the first step in wrong-doing that does the mischief ! A mother may, by permitting her daughter to be girthed in by stays, do an injury to her constitution which time can neither remove nor ameliorate.

415. *Want of Thought.*—A mother's heart is brim-

ful of love; if affection could make and keep her child strong, he would be a regular Samson; but the misfortune of it is, a mother—a young one especially—is frequently thoughtless, and her child in consequence suffers. We will suppose, for instance, that her child has been dressed by the nurse in clothes that have not been properly aired—the mother herself not having, as she ought to have done, looked the nurse up in the matter—these damp clothes will probably give her child a chill, which chill is likely to be the forerunner of either bronchitis, or of some other serious disease. Now, it is of no use, in such a case, to blame the nurse; the mother is the right person to blame, as is the poor unfortunate little one to suffer—all arising from the mother's want of thought. How true it is,—

“That evil is wrought  
By want of thought  
As well as want of heart.”—*Hood*.

416. *Warmth and not Gay Clothing*.—How truly might a child sing:—

“’Tis warmth and not gay clothing  
That doth prolong our lives.”

*John Chalkhill, 1653.*

And warmth, by way of clothing, is best promoted by flannel and by other woollen clothing. A mother who does not understand the management of children

is apt, in the depth of winter, to send her child out, in the cold and biting air, decked in gay colours—in all the colours of the rainbow; while her child's poor unfortunate little legs, up to his very thighs, are often quite bare—utterly devoid of all covering! What a pity it is that such a mother has not a little common sense, that she does not care less for show and more for comfort! But some mothers are as ignorant of such matters as the babe unborn!

417. *Wasteful Child*.—There is great waste, at the present time, in many nurseries, which is very wrong and very wicked! A rich man's child is often taught, from his earliest days, to be wasteful—he sees nothing but waste and prodigality. If he, for example, be helped to meat at dinner, as much meat again is put upon his plate as he can eat; so with milk, as much again milk as he can drink; the consequence being that the wasted material is thrown to the dogs and to the cats, who are often, like the child, so pampered, that they will neither eat the meat nor drink the milk! The fact is, there is more wasted—literally wasted—in many a rich man's nursery than would supply, and that with abundance, a poor man's table! Should such things be?

418. *Watchful Mother*.—How well Cowper—dear and loving Cowper—describes his mother's nightly-visits to him:—

"Thy nightly visits to my chamber made,  
That thou might'st know me safe and warmly laid."

Keble, too, gives a charming description of a watchful mother :—

"The watchful mother tarries nigh,  
Though sleep have clos'd her infant's eye ;  
For should he wake, and find her gone,  
She knows she could not bear his moan."

419. *Weeping for Joy*.—How many a child weeps when he is glad—he weeps for joy. There is such a slight partition between two different and opposite affections that they frequently meet and kiss each other. Intense pleasure, for instance, often gives pain ; excessive joy will often simulate grief, and cause "a tempest of tears :"—

"I am a fool  
To weep at what I am glad of."—*Shakspeare*.

Virtue, too, sometimes borders on vice ; for instance firmness may become obstinacy, carefulness may become penuriousness, courage may become foolhardiness :—

"Virtue itself turns vice, being misapplied ;  
And vice sometimes by action dignified."  
*Shakspeare*.

420. *Weigh our Sorrow with our Comfort*, and we  
'l find a heavy balance on comfort's side. We are

all apt to dwell upon our sorrows, and to make light of our comforts ; although our sorrows are but few, and our comforts are many. We are, in England, so accustomed to comforts, that we look upon them as our rights ; and, if they are at all interfered with, we feel ourselves most injured creatures :—

“Then wisely, good sir, weigh  
Our sorrow with our comfort.”—*Shakspeare.*

421. *Well and Ill.*—When a child is well, the plainest food is as sweet to him as sugar ; but when he is ill, it is as bitter to him as colocynth : “The food to him is now as luscious as locusts, shall be to him shortly as bitter as colocynthida [*colocynth*].”—(*Shakspeare.*) Colocynth is an intensely bitter drug.

422. *What makes Home so Charming for a Child ?*  
—It is not grandeur ; for he does not understand it. It is not dainties to eat and to drink ; for they are thrown away upon him. It is not handsome toys to play with ; for he usually prefers the rough, the ready, the common, the extemporised toy ! What then makes home, however homely it might be, such a charming dwelling for a child—a spot of all others the most sunny and the most delightful ? His father and his mother : “For it is not fine things that make home a nice place, but your father and your mother.”—*Geo. MacDonald.*

423. *When a Child be Cross.*—When a child, not accustomed to be cross, is cross, it is usually his stomach that is cross, and not his disposition. A child who is badly managed, whether he be ill or well, is always cross—he is never anything else but cross—crossness being second-nature to him ; but if a child be well cared for and judiciously reared, the case is far otherwise—he is never cross unless he be poorly ; then the way to cure his stomach, and thus his crossness, is to be careful in his diet, to give him plenty of fresh air, out-door amusement and exercise, and no lessons whatever. This in a general way is the right plan, and better far than the physic-plan. The physic plan should only be resorted to when there is real need, and not on every trifling occasion, as is the wont of some mothers.

424. *Whipping a Child* makes him sly and deceitful ; whipping a child hardens his heart and blunts his susceptibilities ; whipping a child makes him a sneak and a coward, and, when he grows up, a tyrant ; whipping a child whips bad ways into him ; it is, as a rule, a cruel, cowardly, brutal proceeding to whip a defenceless little child, and one, moreover, who is dependent upon, and at the mercy of, his parents !

425. *Who can Touch Pitch and not be Defiled?*—A child ought in every way to be kept from evil

companions. A mother should be most cautious and careful in selecting a boarding-school for her daughter. How many a poor girl dates the contamination of her mind and of her morals to the evils of a badly and loosely conducted school? It is much better, where practicable, to have a girl educated at home, under the fostering care of her mother. Accomplishments, as they are called, are dearly purchased if done at the expense of mental purity. The misfortune of it is, that at many of the fashionable schools, *fast young ladies* are to be found, who are quite competent and perfectly willing to corrupt the minds and the morals of all who come within their reach!

426. *Winter Season.*—The winter is the most trying and dangerous time, for a child, of the whole year, and therefore precautions ought at such times to be taken to promote his safety; but in these precautions, as in almost everything else besides, the middle course is the one to pursue—neither to coddle him, nor to be too venturesome with him. The precautions necessary to be taken are: good warm clothing for him—principally composed of flannel and other woollen materials; precautions as to not sending him out in damp and foggy weather—the latter being the more dangerous of the two; precautions in his food as to quality, quantity, and times of feeding him, which I have laid down in two of my other works—*Advice to*



a *Mother and Counsel to a Mother*—premising that in the cold weather he requires more food than in hot, and that meat, if he be old enough to eat it, is, at such times, peculiarly necessary—I mean, of course, in moderation; precautions that a fire be kept up constantly in the nursery, but that it must not be a large one—as he must not be bathed in perspiration, or he will be injured instead of benefited by it; precautions that he do not sit over the fire, but that he be knocking, and jumping, and playing about the house and about the nursery, having plenty of play-things to amuse himself with the while; precautions that the rules of health, as laid down in two of my other works—*Advice to a Mother* and *Counsel to a Mother*, be at such times strictly followed. The chances are, that if they be, he will pass through the trying ordeal unscathed.

427. *Wisdom*.—It is more wisdom for a mother to look after her child herself than to trust him to the care of servants; it is more wisdom for a mother to think more of his bodily sustenance than of his mental aliment—that is to say, than of his book-learning; it is more wisdom for a mother to allow her child to run wild at his play in the fields than to coop him up at his lessons in a close school-room; it is more wisdom for a mother to attend to little things than to great things—to carry out details rather than to originate

some grand discovery ; to look low rather than high :—

“ Wisdom is oft-times nearer when we stoop  
Than when we soar.”—*Wordsworth.*

428. *Woollen Vests in Summer.*—If a child wear flannel—and if he be delicate he ought always to wear flannel next the skin—he should always wear it in summer, whatever he might do in the winter time ! Flannel is more necessary in the summer than in the winter—it is more useful in India than it is in Russia ! The reason is obvious—flannel being a bad conductor of heat, keeps the body at one regular temperature—neither too hot nor too cold ; and as the body perspires violently in hot weather, if a person does not wear flannel, his skin is more likely to be chilled and his perspiration to be checked by any draughts he might encounter. Such being the case, flannel—however paradoxical it may appear—is more necessary in the summer than in the winter season !

429. *Words of Gladness.*—A glad mother maketh a glad child. There is nothing more contagious than gladness ; it spreads through a house like wild-fire ! A mother should always select a bright, cheerful nurse for her child ; a heavy, gloomy person would give her child the horrors, and make him miserable : “ Heaviness in the heart of man maketh it stoop : but a good word maketh it glad.”—*Proverbs.*

430. *Work*.—A child should be taught to love work ; the love of work should be instilled into him from his very childhood. He should be made to look upon work as being most honourable, and on laziness as being most detestable. Work is a blessed thing, is a glorious prerogative, and we should be grateful to our Almighty Father for His having made work a very necessity of health and of happiness, and even of life itself. All who do not work either with their brains or with their hands are poor creatures, and are deeply to be pitied. Of course, I do not mean that a child should work with his brains—that should be left to “children of larger growth ;” but he should work with his hands and with his feet at anything that is harmless, and that he chooses to work at. Moreover, he should be made to look upon work not as a penalty, but as a privilege. Many young men dawdle away their time ; they have no heart nor soul in their work. The present Lord Mayor of London (1870) makes the following pertinent remarks on the value and utility of work and of “indomitable energy.” They are so good and so true that they ought to be written in letters of gold. He says,—“The very worst feature that I see in the present generation of young men is indifferentism. They dawdle with life ; they do not work with a will, neither do they play with a will. Many of them have too much self-esteem, which is a fruitful source of failure in life.

To make a successful man, honest wholesome work is the only true path. Book-learning is not all that is required. Talk will not do it, it ends in nothing. Sharp practice will not do it; it defeats itself. The only safe way to success is work—constant work carried on in a genial spirit. In the language of a glorious old Book, ‘Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave.’”

431. *Work is to be Done.*—A mother ought to early instruct her child, that when he is old enough, there is work for him to do, and that he must do it. A child ought to be early taught that work is most honourable, and, therefore, to be respected; while, on the other hand, idleness is most disgraceful, and, therefore to be despised!—

“A work is to be done. Arise and do!”

432. *Work and Worry—a Comparison.*—It is not work that kills either man or woman; it is, on the contrary, a health-giver and a prolonger of life; while worry is a canker that eats the very heart out: work is an appetiser; worry destroys the appetite: work is a purifier; worry is a blight: work tends to make people sweet-tempered and amiable; worry makes them cross-grained and unamiable: work is a trusty friend; worry a bitter enemy: work softens worry, and helps, if not to drive it away—for worry sticks

like a burr—at least to make one bear it with equanimity. “It is not work that kills men ; it is worry. Work is healthy : you can hardly put more on a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids ; but love and trust are sweet juices.”—*Henry Ward Beecher*.

433. *Wroth*.—A mother ought never to be wroth with her child, however naughty he might be ; the more naughty, the more gentleness she should display towards him. I do not say that she is not to appear annoyed. It is quite right she should ; but she ought to show it “more in sorrow than in anger.” She should never forget, in her intercourse with her child, that “a soft answer turneth away wrath.” There is nothing more weakening and maddening than wroth ; the nearer the friend the more terrible wroth acts upon the system ; such, for instance, as a mother to be wroth with her child, or a child with his mother,

“ For to be wroth with those we love  
Does work a madness on the brain.”

434. *You Rub the Sore when you should Bring the Plaster*.—It is folly for a mother when her child, through carelessness, has fallen down and hurt himself, to scold him for it—he has already been punished for

his heedlessness. She should apply the proper remedy, and then "throw oil upon the troubled waters," and not, by way of scolding, throw vinegar into the wound :—

" You rub the sore,  
When you should bring the plaster."—*Shakspeare.*

435. *Youth*.—What a splendid description Shakspeare gives of a youth—of one who is between a man and a boy—who is in a kind of transition state, neither a grub nor a butterfly, neither a full-blown man nor a laughing schoolboy—one who is, "not yet old enough for a man, nor young enough for a boy ! as a squash before 'tis a peascod, or a codling when 'tis almost an apple : 'tis with him e'en standing water, between boy and man. He is very well-favoured, and he speaks very shrewishly ; one would think, his mother's milk were scarce out of him." But withal, some youths have noble aspirations : when they have, such aspirations should, in every way, be encouraged ; while other youths, unfortunately, have depraved minds, and low and degraded habits. How many a son has been kept from the paths of vice through the influence of a loving and sensible mother ; but here a father should come to a mother's assistance, and give her a helping-hand in the matter ; but, unfortunately, fathers are so often immersed in their own business, in scraping together pounds, shillings, and pence, that

they neglect the responsible duties they owe their sons. Every father should endeavour to gain the confidence of his son. Advice and counsel from a father, if judiciously given, might often be of incalculable benefit—might be the saving of his son, and make him, instead of a degraded castaway, a noble fellow—a credit to himself and to his family. In this matter then, as in every other matter connected with the welfare of their offspring, a father and mother should go hand-in-hand together, and watch with jealous care, and with affectionate assiduity, the interest of their sons and of their daughters—of those precious treasures which God in his great mercy has given them. Truly, the period of youth often decides whether the remainder of his life shall be good or evil—whether it shall be to him and to others a blessing or a curse.

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In conclusion: I heartily trust that these few aphorisms on the mental culture and training of a child may, through God's blessing, be of service to many an anxious mother, and that they may help her out of some of the difficulties that daily and hourly beset her path. A mother, indeed, has arduous and often very trying duties to perform, and is in frequent need of a counsellor and friend.

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25. Busts, 18.
26. CARELESS mother, 20.
27. Careless nurses, 21.
28. Carelessness, 21.
29. Ceaseless action, 22.
30. Chance, 22.
31. Change of air, 23.
32. Characteristics of health, 24.
33. Cheery words, 24.
34. Chewed, swallowed, and digested, 25.
35. Child a comforter, 25.

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36. Child's evening parties, 25.
37. Childhood's hour, 27.
38. Childlike child, 28.
39. Children should be children, 29.
40. Clean clothes, 29.
41. Cleanliness, 30.
42. Coddle, 31.
43. Common sense, 31.
44. Companionship of a child, 32.
45. Complexion, 32.
46. Confidence, 33.
47. Conscience, 33.
48. Consideration, 34.
49. Constitutional walk, 34.
50. Contentment, 35.
51. Contradiction, 37.
52. Courtesy, 37.
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54. DECEIT, 39.
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56. Decision of character, 40.
57. Deformity, 41.
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61. Do not give your child expensive notions, 44.
62. Doctors three, 44.
63. Domestic happiness, 44.
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65. EARLY blossoms, 46.
66. Ease, 47.
67. Eating much honey, 47.
68. Effects of a merry heart, 48.
69. Emblems of beauty, of sweetness, and purity, 49.
70. Employment, 49.
71. Example, 49.



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 161. Little things, 101.  
 162. Living on the fat of the land, 101.  
 163. Loss of appetite, 101.  
 164. Lotharios, 102.  
 165. Love, 103.  
 166. Love of children, 104.  
 167. Love covereth all sins, 104.  
 168. Love seeketh not itself to please, 104.  
 169. Luxury, 105.  
 170. Lying lips, 106.  
 171. Maiden, 106.  
 172. Manners, 107.  
 173. March, April, and May, 107.  
 174. Masters, 108.  
 175. Meal-time, 108.  
 176. Medicines are not meant to live on, 109.  
 177. Mildness governs, 110.  
 178. Milk-sop, 110.  
 179. Mischief, 110.  
 180. Model child, 111.  
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 183. Mother and child, 112.  
 184. Mother's company, 113.  
 185. Mother herself, 113.  
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 187. Mother's responsibility, 114.  
 188. Mothers and their lady friends and counsellors, 114.  
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 190. Mothers should be watchful, 116.  
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 193. Mothers who are quacks, 117.  
 194. Mothers who are querulous and fault-finders, 119.  
 195. Mothers who overlook their children's faults, 119.  
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 197. Muscular Christianity, 120.  
 198. Music, 121.  
 199. Naceno, 121.  
 200. Name and address in hat or bonnet, 122.  
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 207. Nothing to do, 127.  
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 220. On the proper time to marry, 135.  
 221. Once bit, twice shy, 136.  
 222. Once well-done is better than twice half-done, 136.  
 223. One is not so soon healed as hurt, 137.  
 224. One thing at a time, 137.  
 225. Opiates for a child, 137.  
 226. Opinionative child, 138.  
 227. Order, 138.  
 228. Our bodies are our gardens, 139.  
 229. Over-feeding and underfeeding, 140.  
 230. Over-bearing child, 141.  
 231. Over-cloud not the bright horizon, 141.  
 232. Overcome evil with good, 141.  
 233. Over-fed child, 141.  
 234. Pain is often a signal of distress, 142.  
 235. Pampered child, 143.  
 236. Past, future, present, 143.  
 237. Path of duty, 144.  
 238. Patience, 144.  
 239. Penny-wise and pound-foolish, 144.  
 240. People live longer now than formerly, 145.  
 241. People diseased and delicate ought not to marry, 145.  
 242. People must eat well and sleep well to feel well, 146.  
 243. Perfect love, 146.  
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 249. Plain speaking in a doctor, 160.  
 250. Play, and plenty of it, 161.  
 251. Playing with fire, 152.  
 252. Play-things, 152.  
 253. Pleasant words, 153.  
 254. Plenty of food, of play, of air and sleep, 153.  
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 256. Poetry of motion, 154.  
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 269. Purge all infection from the air 162.  
 270. Purpose in life, 166.  
 271. Purposeless life, 166.  
 272. QUALIFICATION of British housewives, 167.  
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 279. Respect a child and he will respect you, 171.  
 280. Revenge, 172.  
 281. Reverence of parents, 172.  
 282. Rewards, 173.  
 283. Riding hobbies, 174.  
 284. Rubbing the fur the wrong way, 174.  
 285. Rules for a mother who cannot sleep well, 175.  
 286. Rivalry, 177.  
 287. Save in everything else, but not in education, 177.  
 288. Scandal-monger, 178.  
 289. Schoolmaster abroad, 178.  
 290. Scolding, 179.  
 291. Sea-bathing for a child, 179.  
 292. See-breezes often blow new life into a delicate child, 180.  
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 293. Sea-sides and diarrhoea, 180.  
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 298. Security is mortals' chiefest enemy, 185.  
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 300. Severe thunder storms clear the air, 186.  
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 302. Shriill voice of hobbledehoy, 187.  
 303. Showing off a child, 187.  
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 305. Sickness, 188.  
 306. Simple pleasures, 189.  
 307. Simple piety of childhood, 189.  
 308. Simplicity in dress, 191.  
 309. Simplicity of living, 191.  
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 311. Sitting on damp rocks when at the sea-side, 192.  
 312. Slang, 193.  
 313. Sing-a-bed, 194.  
 314. Sleep is balm for the weary, 196.  
 315. Sleep is a comforter, 195.  
 316. Sleep drives away anguish, 195.  
 317. Smallest twine may lead, 196.  
 318. Smells, 194.  
 319. Smooth handle, 197.  
 320. Society of a child, 197.  
 321. Some mothers deserve a whipping more than do their children, 197.  
 322. Sorrow, 198.  
 323. Sparks may light up a fire, 198.  
 324. Speak gently of the absent, 199.  
 325. Spilt milk, 199.  
 326. Spring, 200.  
 327. Spring and childhood, 200.  
 328. Spring water for a child to drink, 201.  
 329. Stammerer, 202.  
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 336. Sunny spots of greenery, 206.  
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 339. Surfeiting and starving, 207.  
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